The Episcopal Recorder.

TRUTH AND PEACE.

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The Episcopal Recorder.

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Poetry.

THE PRAYER ON BUNKER'S HILL.

BY MRS. L. H. SIGOURNEY.

During the battle of Bunker's Hill, a venerable clergyman knelt on the field, with hands upraised, and grey head uncovered, and while the bullets whistled around him, prayed for the success of his compatriots, and the deliverance of his country.

It was an hour of fear and dread,—
High rose the battle cry,
And round, in heavy volume, spread
The war-cloud to the sky.
'Twas not, as when in rival strength
Contending nations meet,
Or love of conquest madly hurls
A monarch from his seat.

Yet one was there, unused to tread
The path of mortal strife,
Who but the Saviour's flock had fed
Beside the fount of life,
He knelt him where the black smoke wreathed,
His head was bow'd and bare,
While for an infant land, he breathed
The agony of prayer.

The column, red with early morn,
May tower o'er Bunker's height,
And proudly tell a race unborn,
Their patriot father's might,
But thou, oh patriarch, old and gray,
The prophet of the free,
Who knelt among the dead that day,
What fame shall rise to thee?

It is not meet that brass and stone,
Which feel the touch of time,
Should keep the record of a faith
That woke thy deed sublime;
We trace it on a tablet fair,
Which glows when stars wax pale,
A promise that the good man's prayer
Shall with his God prevail.

A THRILLING INCIDENT.

The following striking incident, illustrating the craft and Jesuitry of the Romish Irish Priests, was related by William Digby Seymour, Esq., a young Irish barrister, at the late Anniversary of the "Irish Society of London." This Society, which has been in existence more than twenty years, was established for the education and spiritual instruction of the native Irish, through the medium of their own language. It seems, from the report and addresses, to have accomplished vast good. The whole speech of Mr. Seymour, furnishes an admirable specimen of Irish eloquence in its native luxuriance. We regret that our limits will not permit us to insert large extracts from it. One fact, referred to in the report, which he dwells upon, is that there are *three millions* in Ireland who are ready and anxious to receive the Irish Bible while they reject the English. We however proceed to the incident referred to, which was related by Mr. Seymour, to show the deadly opposition of the Romish priests to this Society.

He then proceeded to mention an anecdote of a priest and a clergyman's son. The boy was taking a walk, when a father-confessor of an adjoining parish met him; and when he had spoken awhile with him, he said, "You're a smart lad you young heretic! Do you know, I'd eat meat nine Fridays running to coax you into Maynooth!" "Would you," replied the youngster; "I'd do more; I'd fast every Friday of my life to coax Maynooth into the Shannon." The priest was surprised at this sally. He spoke with the lad some minutes longer, and, when going off, presented him with a half-crown, saying, he gave it because the other was "the very picture of his poor, dear, departed grandmother!" The boy took the half-crown, and said, he would put it into his papa's collection-box for the Irish Society. This enraged the priest. The face of the holy father, proceeded Mr. Seymour, blazed till ignition was momentarily threatened: an anathema of *pious* vengeance burst from his lips:—"My curse,—the Virgin's curse—the curse of Peter and Paul,—the curse of the Church and the martyrs, be upon that Society!" he shouted; "may a blight and a blast be upon it! It took from me the best Catholic in my parish to be a Scripture-reader last week," "and he'll steal them all from me before this time twelvemonth. So, you young reprobate, you're going to abuse my kindness this way! You'll not take your life and your half-crown too; ther from this till you swear on this blessed cross (taking one from his breast) that you will not give my money to such an infernal purpose." So saying, and with a furious imprecation, he sprang off the saddle. It was truly a wild and a painful scene! There stood the weeping boy and the savage man! the boy so bewildered as to forget restoring the coin; the priest so phrenzied with religious ardour as to forget he was before a child. There they stood, for a moment only. The savage man had an Irish heart; the tears of childhood fell upon that heart and melted it to softness. The priest re-mounted his horse and bade the last adieu for ever. The priest's half-crown has purchased since an Irish Bible. The priest's curse fell where it was uttered. The arrow touched not the Society for the breath of God's blessing wafted it aside. The priest has since been gathered to them that sleep. He died a penitent. Oh! may he awake to glory. But what of the boy? Some kind voice here may ask—"What of the boy?" He lives, my friends; he lives to muse full oft on that eventful scene. He lives to pray for the Society he loved much then, and loves much now. He lives to thank England's people for their zeal in that Society's behalf, and to urge them to continue in the noble work of giving Irishmen the Irish Bible; of giving children their Father's will in a copy they can understand; of giving the bondmen of Rome the Magna Charta of Protestant liberty. Full of gratitude for the past, and full of hopes for the future, it is he who now addresses you.

THE LAITY.

The following extract is from an address of the Rev. Hugh Stowell, delivered in Exeter Hall, in London, May 10th, at the celebration of the Anniversary of the Protestant Association:—

There is no Christian man that has closely watched the progress and development of a controversy, to which by name I need not allude, but must perceive that one of its directest aims and ends is to bring the laity down into a state of supine, sluggish, inactive subjection to the body of the clergy; so that they are to be no longer a living part of the living body, but merely the dead inert mass on which the clerical order are to enthrone themselves, and ever to move, to rule, and to guide, at their own will, and for their own haughty designs and purposes. But are the laity indeed so wanting in intelligence and freedom of thought, in acquaintance with the Bible and with the chronicles of Church history, as to be imposed upon by modern mummeries, or duped by modern Jesuits in disguise? What, let me ask, are their rights? Why, they have a right to look upon themselves, and feel and act, as an integral part of Christ's holy Catholic Church, just as much as the clergy. For what is the head without its members? and yet I will not call it the head; for we have one Head in heaven, Christ Jesus, and we own no earthly head: there is but one that can hold the universal sceptre and wear the "many crowns." Did not the laity in primitive times take part in deliberations even on questions of doctrine? Was it not "the apostles and elders with the whole Church" and we will have no convocation without representatives of the laity. Were not laymen also admitted to the early councils? And were the epistles, alluding as they do to various ecclesiastical matters, addressed to the clergy or to the entire Church? Further, the laity have a right also to cooperate with the clergy in the work of Christ, the spread of pure religion at home, and the propagation of Christianity abroad. It was not at the first confined to the apostles and their coadjutors, the laity only contributing the money and the means; but all the Church met together to pray for, and to hear of, the progress of the Gospel, and were present at the laying on of hands on the bishops, and are represented as "standing fast in one spirit, with one mind, striving together for the faith of the Gospel." Again, you have a right to the exercise of your own private judgment and conscience in the sight of God; and if you once give it up, you have put out your eyes, and there are priests that are ready to bind their chains round you like the fallen champion of Israel, and they will make you grind for their purposes. I am not arguing for the rash intemperate exercise of private judgment, such as men set up to serve a purpose, and that they may proceed to beat it down; we are not fighting with shadows or men of straw, but with a fearful reality, when we take our stand against the usurped despotism of the corporate body over individual conscience and understanding. He who takes his Bible for his guide, and our Church Articles for his directories, will not be self-confident or rash; but the exercise of private judgment, guided and governed by the clergy, as far as they lead according to the "lively oracles," but guided and governed ultimately by the sole authority of the word of God, is the inalienable right and the bounden duty of every Christian man. Every man must give account of himself to God; in the last great day there will be no absorption of individual judgment and conscience in corporate judgment and conscience; and every man now must believe for himself, and pray for himself, and embrace the truth for himself. They may tell you they will give you fixedness of creed and exemption from anxiety; but beware of that sop: it is a honeyed pill, but it is an opiate to consciences: it will give stillness, but not peace; unanimity, but only of the sepulchre—the uniformity of the cold and motionless dead. Do not the Scriptures continually appeal to individual responsibility and judgment? (Luke xii. 57, 1 Thess. v. 21, and 1 John ii. 20, 27, were here quoted.) And what will be said by some of our modern innovators on the freedom of the laity, who conceive it the height of presumption for a Christian lady to say a word in defence of the truth, when they find the beloved disciple writing to an "elect lady," and bidding her, if a deceiver and an Anti-christ came with false doctrine, not to receive him nor bid him God-speed!—and yet, when such a venerable and justly venerated name as that of "Charlotte Elizabeth," is coupled with the defence of any Article of the faith, there is a burst of indignation as if she were one of the darkest heretics that ever infested the Church, and deserved to be burnt at the stake in Smithfield! The teaching of the Spirit of God, my lay friends, is not promised exclusively to the clergy, but to any one who, "lacking wisdom, shall ask of God." And as it is your right and duty to exercise your judgment meekly and prayerfully, so is it, when you find false doctrines or unscriptural observances, faithfully to withstand them and denounce them. If, for instance, you find any, that in despite of her rubrics and in the face of her canons, would substitute a stone altar for a simple communion-table; if you find any that represent the supper to be an awful and solemn repetition of the sacrifice on the cross, and pretend that the clergy are therein making the body and blood of Christ, and that the sacrament is to be adored in some indirect way as being the present Saviour that we are to worship; then it is your duty, following the Saviour's own instruction, to go and tell such an one his fault between you and him; and if he will not hear you, tell it to the bishop; thank God, we are not called to bow down to self-constituted presbyters or bishops, but we have our spiritual rulers, and there is not a bishop on the bench that has declared in favour of all the mummeries that some would connect with the table of the Lord. And if the bishop will not hear you, I will not say turn Dissenter; no, the good old Church of England is not to be abandoned; it will be time enough for that, when the Thirty-nine Articles are changed, and the Breviary supersedes the public prayer, or the Church on earth ever enjoined; and even then, we would carry our primitive episcopacy and succession into some corner of the earth, and we would not go over to Presbyterianism, nor Congregationalism, nor Methodism. My lay friends, what said St. Paul, when he enjoined it on Christians to follow him? "As I follow Christ." And, "if an angel preach any other doctrine" than the Gospel, "let him be accursed." it may not be in the canon law of any earthly Church, but there it is in the canon law of the perpetual Church of Christ in every age. Take your Bible in your hand when you go to Church, hold it up, and compare what you hear with what you read; oh! I love to see a forest of Bibles held up while the minister is preaching from the Bible. Hold up the Bible; not the unwritten word, the shifting sand of tradition, the meteor of the marsh, that would leave you in the quagmire to find you had followed a phantom and grasped a lie; not what the Church says, except as it is confirmed by the Bible, as our glorious sixth Article declares; no, but Holy Scripture; this sun that shines amid all the clouds, this glorious fixed rock that braves the blast and the billow, and that earth and hell, and Rome and Trractarianism, never can destroy. My lay friends, these, your spiritual liberties, are in danger. I speak not now of the enemies from without, though I might say, that no man can doubt that the repeal agitation in Ireland is the forerunner of some dreadful conflict, that is intended to involve England in its wake, and, perhaps, to lead us over to the tender mercies of France, or of no friendly powers across the Atlantic. But I rather turn to our peril from within. And let any man read Mr. Goode's *Case as it is*, if he has the least doubt that there is a large body in the Church of England banded together to bring the laity into subjection to the hierarchy, and to set up over us, if not the Pope of Rome, an Anglican Pope in his stead. And if you ask me, what under these circumstances are your duties? I answer, do not be deluded or beguiled by fair names and flattering speeches and seeming humility, but try men by their honesty and their adherence to their ordination vows. Are they indeed pious who are guilty of "pious frauds?" Are they pious who misquote the Fathers? Are they acting fairly who offer a stronger or a weaker dose, according to the character they are dealing with? Are they disingenuous and honest who denounce Rome in one year, and retract their words in the next? I have read their writings, studied them, prayed over them, and I never met with writings of any set of divines more characterized by tortuous sophistry and unfair dealing, than those notorious *Tracts for the Times*, with all their guerillas and light infantry, from *Bernard Leslie* down to *The Warden of Berkenhold*, and the songs and ballads that reverend dwines are composing for the nursery and for the poor. Let any upright jury be empanelled, to say whether they are acting fairly and honestly. I deny not their sincerity, but it is another melancholy proof in Church history, how any approximation to the fearful principles of Rome darkens and benumbs the mind, and makes it confuse falsehood and truth, good and evil. But, my lay friends, do not fly off and recoil in Latitudinarianism and Dissent, in fear of High Churchmanship. He is the High Churchman who abides by his Church as it is, every one keeping in his place, laymen, clergy, and bishops, the bishop only *primus inter pares*.—and I hope there is not a bishop on the bench that would wish to be higher, for he is quite high enough. There is nothing so beautiful in society as a gentle slope rising to the summit; broad chasms mar the whole; let us not have the clergy grouped in the fine serenity, guarded off from the profane vulgar in the outer court. No; let us keep our beautiful and gentle gradations, that give us one common interest. And I am disposed to think that we attach too much weight and importance to Tractarianism, as if it extended further than it does; I can speak for our good town of Manchester, and I can speak for the great mass of the good old Evangelical clergy of Bristol, though there may be two or three sticklings and unfledged divines, that talk a great deal about bowing to the communion-table, and praying in this place, and reading the Scriptures in that, though I do not think their knowledge of Tractarianism goes much further. If you were to take the great mass of the people, you would find a burst of righteous indignation against them; they would say "If we are to have Popery, let us have honest old Popery at once; if you are right, you do not go far enough, and if you are wrong, you go too far." It is true, Sir. What do they mean by drawing our people down to the edge of the precipice, and then crying, "Oh! stop, stop, we never meant you to fall in!" There is a young lady, who, in a state of great anxiety on these subjects, applied to a distinguished doctor I can ready to give his name to any one in private), and asked for some book to settle her mind;—he sent her—what think you? The Breviary of the Church of Rome! and that young lady is now safely lodged in the bosom of Popery. It is idle when they have led the poor confiding victim down the slope, to say, "Oh! we did not mean you to fall over at the end into the awful abyss." It is too late to stop; and if they were honest, they would go before them, or go with them. But again, I say, my friends, do not recoil from these things into Dissent. Dear I must say of Dissenters, in the present conflict, that if Christianity is dear to them, Dissent is dearer. Else, why do the great mass of them make common cause with the Romanists, ay, and with the Socialists? I am not caricaturing them; on the platform, and among the speakers at one of their meetings in Manchester against the Factory Bill, there were not only Romanists with them, but Watts, the Socialist. I have no doubt the Dissenters will live to bewail bitterly the path they have taken in allowing their hatred against an Establishment to swallow up their just jealousy against the usurping power of Rome. I know many devout and spiritually-minded Dissenters deplore and deprecate this union with Rome, which is more and more taking place in their body; it is an unhallow. ed union; it can never come to good. Granting that the Church Establishment were as bad, and as great an evil as they represent, (albeit it has produced more noble men and more glorious martyrs than all Dissenters put together,) are they prepared to say that Rome would be a better? and they may be assured an Establishment this country will have. Do you think Rome will spare her poor beguiled allies because they helped her in her hour of need? My Dissenting friends (for I perceive I have some of you before me), get out of this false position as soon as you can. Oppose the Church Establishment as much as you will, but let that opposition be fair and manly; and do not have recourse to Romish and, nor join hands with anarchists. The day is at hand when the conflict will be, not between rival sects; not between the Church and those who are (it may be) conscientiously opposed to her, but between Christ and Antichrist. I am less than ever disposed to take common cause with Dissenters, because they are less than ever, show that Dissent in itself is a good thing; for it seems to produce such an intense and unmitigable hostility against that which they exaggerate into so great an evil, that they lose sight of all real evil in comparison with that imaginary one. Let the really orthodox, in life as well as in creed, come out and separate themselves from such unhallowed alliances; and we will not, I am sure, attempt to lord it over their consciences. My Christian friends, neither become Low Churchmen. A High Churchman is a man, who is as high as his Church, and no higher. We are content with our Church as she is; and we will stand by her, and, if needs were, we would die for her. Have we been the men to deprecate her? Have we not more communicants than those who would turn the Superior into the Mass, and make it the way to heaven? Were we not among the first to restore the sacrament of baptism to its proper place in the service? We are the High Churchmen; we love the Church from our heart's core, and we will never desert her. Let me only add, at this hour, two remarks. Be not sanguine. Events which used to take a generation, are now developed in a year; they hasten after one another, like shadows in autumn over the waving corn-field; and there is no time to be lost. It may be—now or never; next year the cloud may have burst. Friends, be alive. And finally, be alert, and be not affrighted. It was beautifully said by a dying saint, "There is no danger to the Christian." His daughter whispered, tremblingly, "You do not think there is any danger to the Christian?" "My child," he answered, "do not use such a words: there is no danger to the Christian." Then there ought to be no fear to the Christian. Let us be firm, not fearful; ardent, not anxious; calm, not cowardly; and spite of the storm and the waves, we shall so pass through this troublesome world as to reach the land of everlasting rest.

For the Episcopal Recorder.

THE POWER OF THE CROSS.

(FROM RECOLLECTIONS OF DEVEREUX.)

The *Glasgow* mail coach stood in front of the *Register Office*. A small company of us had taken our seats, and the driver his reins, when the well-armed guard in his long scarlet coat blew the last blast of his brazen horn previous to starting, just as the clocks of the city struck the hour of nine. The vibrations had scarcely died away, when "*all's right*" from an imperative voice put an end to the adieus of some sorrowing friends, and the next moment the spirited horses were stretching along *Princes' street* at the rate of ten miles an hour.

It was a hazy morning in May. The distant mountains of Mid-Lothian were entirely obscured—the nearer heights partially veiled; and as we passed the ancient Castle, its fortified walls, and gray stone turrets looked out above the silvery vapors like one of those aerial structures that man delights to rear among the cloudy uncertainties of the future; proclaiming at once his greatness and his *folly*—his greatness, in possessing a capacity for enjoyment which all the realities of life cannot satisfy—his folly in seeking repose where every thing is evanescent and vain.

In ten minutes we had cleared the western confines of *Edinburgh*, and the wooded hills of *Corstorphine* became the boundary on the north. As the suburban hamlets were left behind, gold-finches, rose-linnets, and other native birds chirped in the hedges, and the skylark hung aloft trilling her melodious song; but she was alone on the wing, and in her anthem.

There is something in the mysterious essence of the human mind that is strangely acted upon by external causes. The pulse that throbs in the deep heart of nature, finds a ready echo in the bosom of her children, and according to the idiosyncrasy of individuals, the soul, like the delicate chords of the Eolian lyre, sighs responsive to every breeze that passes over it. But there were *other influences* yet more authoritative, that swept the heart-strings of those, who, on that gloomy morning, felt the sadness of surrounding objects to be in unison with their feelings!

On ascending a slight elevation in the course of the journey, the mist, as if by the rod of enchantment, suddenly and majestically arose, and presented to our view a scene of picturesque loveliness, such as we scarcely ever beheld, even in that land noted for romantic beauty. On a gentle slope of the freshest green, stood a large and elegant mansion, white as the parian marble, and displaying in a striking degree, classic harmony of design, and grace of execution. Before it stretched a calm blue lake, tastefully indented with black rocks, and grassy capes; and in its limpid waters were reflected the undulating wood lands that formed the deep background of the exquisite picture. An exclamation of wonder and admiration burst from the lips of every one present, as the fairy-like scene came before them, and on the faces of some a smile was seen to play where the unbidden tear had lately been silently coursing. It was a sight that could not be regarded with indifference, by the most abstracted. The perfection of the picture in itself considered, the elandy drapery overhanging it, dashed with straggling sunbeams—the stillness that prevailed—the exclusion of other objects—the gloom that had preceded the favored moment—all combined to heighten the scenic effect, and to awaken in the mind emotions of tranquil delight. On enquiry it proved to be the beautiful estate of the gifted and accomplished *Robert Haldane*—that estate which he sold that he might thereby obtain the means of spreading the Gospel among his perishing fellow creatures. *Has Scotland a prouder monument in all her border?*

About to bid farewell to the home of our young days, with all its thrilling associations, we were in some measure prepared to estimate the sacrifice so nobly laid at the Redeemer's feet. Could we have a more signal evidence of *the power of the Cross*, or a sweeter exhibition of the love of God rising ascendant in the human soul?

As a pilgrim seeking "a better country," it has been our delight to linger by the *Martyr's Tomb*, and to think of the undeviable earnestness that must have filled his mind, while yielding his body to the flames, and of the strong faith that enabled him to see beyond the dark smoke that enwrapt him, the paradise of God—the Saviour all-gracious—*all loving!* In fancy we have heard his last groan as he sank upon his fiery bed, and gladly would we have gathered his whitened ashes, not as an object of devotion, nor as an amulet to guard off some threatened evil, but as a memorial of departed goodness, and as a silent but eloquent monitor, to urge a sinful and irresolute heart to steadfastness in the faith. Bright, then, in our estimation, is the Martyr's diadem, one jewel of which we would not sully by the slightest breath of detraction—but after all, we have admitted, it is our firm conviction that it requires a far higher exercise of faith, and a much greater degree of Christian heroism, to live for religion than to die for it. *To claim a place among "the noble army of Martyrs"* is the effort of a day—glorious and honorable be it allowed; but sustained by outward circumstances, sufficient to light up the enthusiasm, and arouse the magnanimity of the coldest heart; to live for our Lord is the untiring exercise of years—long years of weary toil, of sorrow, of disappointment, of unbreasted temptations! It is the keeping up in the soul the blooming freshness of spring, while at one moment the graces of the spirit are endangered by the frosts of infidelity—of avarice, selfishness, and gloomy discontent; and the next perhaps are exposed to the scorching noon-tide of newly-awakened passion, when "*the lust of the flesh, the lust of the eye, and the pride of life*" assert with clarming vigor, their ancient and loathable dominion! O! strait indeed is the gate, and narrow is the way that leadeth unto life, and but for the Omnipotent Refuge we have in the unfailing grace of our God and Redeemer, the strongest—the most dauntless must give up in despair! We say it again then, *that it requires a higher exercise of faith, and a greater degree of Christian heroism to live for religion than to die for it.* And it is this distinguishing grace, this lofty moral elevation that we claim for the individual who is the subject of this brief notice. Born to wealth and honor—liberally educated, and endowed by nature with more than an ordinary share of the attractions that lend a charm to social life, Mr. Haldane was enabled to make an entire consecration of himself, and his vast possessions, to the service of his Creator.

It is not our purpose to give even a faint outline of his noble career; nor to linger among the lights and shadows of his Christian experience, as he occasionally wandered through the desolate regions of his native country, proclaiming in the highlands, and islands of his own beloved Scotland, the glad tidings of Salvation through the merits of the *Lord Jesus Christ*. Nor can we follow him to the snowy Alps, and to the far famed Geneva where he was the honored instrument of leading such men as Felix Neff, Cesar Malan, and the illustrious D'Aubigne to a saving knowledge of Divine Truth; and thereby putting in motion a train of moral influence that will be felt to the latest generation; all that we would venture upon, is an humble tribute to a name dear to every Scottish heart, and an attempt to point the ardent and aspiring, to an arena open to all—the high-way of holiness—the path of Christian devotion, and Christian usefulness.

Although Mr. Haldane, in the early part of his course, adopted some peculiar views in theology, and was inclined to attach great importance to the same,—latterly all minor points converged in the one grand theme of the prophets, and apostles—*Salvation by Grace*. There he could meet, as at the Cross of Emmanuel, disciples of every name, full exam in the stability of the hope that is thus anchored on the "Rock of Ages," and fear not the rising tempest, and the coming flood.

But with *Robert Haldane* flood and tempest are no more. Life's wild conflict is at an end, and calmly he rests beneath the green grass of his native land, where, in a coming day, many will doubtless rise to call him blessed.

A. W. M.

Greenville, Tennessee.

For the Episcopal Recorder.

THE ELECTIONS AT OUR LATE DIOCESAN CONVENTION.

Messrs. Editors,—I beg leave to submit a few observations on the difficulty raised in the late Convention of our Diocese, touching the election of members of the Standing Committee and deputies to the General Convention; and in order that I may be understood, and that your readers may have the whole subject before them, I would thank you to publish in connection with this article, the 1st Sec. of Canon 9—the 1st Sec. of Canon 18—the last clause of Article 6, and the whole of Art. 7 of the Constitution.* These are the only provisions of the Canons and Constitution that bear on the question, which I understand to be, in substance, this—*Can a mere majority* of each of the orders of the Convention, present at a stated meeting of the body, elect the Standing Committee and Deputies,—or, must there be a majority of all the members of each order who have answered to their names and been present at any time during the sittings of the Convention, whether present or not when the election comes on? The above named canons and articles establish three things about which there can be no controversy—that the election must be by the Convention—that it must be by ballot, and that there must be a concurrence of the "votes of a majority of the clerical members and of the lay representations." If to this language of the 6th article, the word "*present*," were added, no room for cavil would exist, but it is not expressed. Is it to be necessarily understood? This presents the question in its most condensed form, and to answer it rightly, regard must be had to the constitution of a *quorum* in the Convention, for all legislative bodies act by quorums. They begin by agreeing on the number who shall control the action of the whole, and this is a quorum. Sometimes this number is fixed at a majority of the members entitled to seats, sometimes at less, and sometimes at more than a majority, and in some instances a quorum sufficient for the ordinary duties of the body is not sufficient for peculiar and extraordinary purposes. These varieties in the constitution of a quorum are regulated by positive enactment in all regularly constituted deliberative bodies, but when a quorum has assembled in pursuance of such regulation, a well-known principle of common parliamentary law at once attaches itself. It is this—*that a majority of that quorum shall control its action*. The quorum deliberates for the whole body, the majority of the quorum decides. It is true this principle of common law may be modified by positive enactment, and more than a majority of the quorum may be required for special purposes, or for all the purposes of the body; but unless there be a clear statutory provision to this effect, alterative of the common law, this majority rules in every assemblage of men who act by votes.

Now our Diocesan Constitution, in the 7th article, has fixed a quorum for our annual Convention. It does not require the *whole* or even a *majority* of the clergy or lay representations of the diocese, but, "*such clergymen and lay deputies as shall at any time be duly assembled in Convention shall be a quorum.*" This expression, "duly assembled," undoubtedly implies the canonical qualifications of both clergy and lay deputies, and their coming together at the time and place previously appointed. It includes also those meetings of the Convention held in pursuance of its own adjournments; for power to adjourn its sittings is an inherent quality of the body, and therefore such clergymen and lay deputies as assemble in pursuance of such adjournments constitute the quorum. Because they are the quorum, they are the Convention, and no matter how many are absent who might or ought to be there,—those who have thus assembled are clothed with all the powers of the Convention, and a majority of their number is a "*majority of the clerical members and of the lay representations.*" To test the accuracy of this statement let me suppose that after the first meeting of the late Convention in St. Andrew's, less than one-half of both the clergy and lay deputies in attendance the day before, came together at St. Andrew's in pursuance of a regular adjournment and entered on the duty of electing a Standing Committee and deputies to the General Convention. The others, being more than half of both orders, assembled, we will suppose, in Christ Church, at a different hour and proceeded to the same business. With the Constitution in his hands and the facts before him, could any man doubt that "*the Convention*" was in St. Andrew's, and not in Christ Church, and that the election in the former Church was the valid election? The Constitution would inform him that *any* clergymen and lay deputies "*at any time* duly assembled in Convention," are the Convention. He would see that law him to the snowy Alps, and to the far famed Geneva where he was the honored instrument of leading such men as Felix Neff, Cesar Malan, and the illustrious D'Aubigne to a saving knowledge of Divine Truth; and thereby putting in motion a train of moral influence that will be felt to the latest generation; all that we would venture upon, is an humble tribute to a name dear to every Scottish heart, and an attempt to point the ardent and aspiring, to an arena open to all—the high-way of holiness—the path of Christian devotion, and Christian usefulness.

Although Mr. Haldane, in the early part of his course, adopted some peculiar views in theology, and was inclined to attach great importance to the same,—latterly all minor points converged in the one grand theme of the prophets, and apostles—*Salvation by Grace*. There he could meet, as at the Cross of Emmanuel, disciples of every name, full exam in the stability of the hope that is thus anchored on the "Rock of Ages," and fear not the rising tempest, and the coming flood.

But with *Robert Haldane* flood and tempest are no more. Life's wild conflict is at an end, and calmly he rests beneath the green grass of his native land, where, in a coming day, many will doubtless rise to call him blessed.

A. W. M.

Greenville, Tennessee.

* The portions of the Articles and Canons referred to, will be found at the end of the above communication on the next page.

arising under a New York Canon essentially the same as ours. One of the objections urged against the election of certain deputies was that in some of the preliminary measures "a bare quorum of the laity were present." The report silences the objection by the remark that "the acts of such quorum were as valid and as much the acts of *the Convention*," as if every member had been present."

The Constitution of Pennsylvania provides that "A State Treasurer shall be elected annually by joint vote of both branches of the Legislature." Now a quorum of each branch (that is, a majority of the members) is necessary to form a Convention for the choice of a Treasurer, but, in point of fact, several members of each house are usually absent from that Convention, and often the ballotings are very close. But did it ever enter into the heart of a defeated candidate that his competitor was not elected "by joint vote of both branches of the Legislature" when he had received a majority of those actually present and voting? If a quorum of each house are in attendance, a majority of their joint number invests the man with the keys of office, and I venture to say, that a suggestion that the Constitution requires him to obtain a majority of the 133 men composing the Legislature, would be scouted from Capitol hill.

So with a bill returned by the Governor, (with his objections,) to the house in which it originated, the Constitution requires "that house" to reconsider it, and "if after such re-consideration two-thirds of *that house* shall agree to pass the bill, it shall be sent with the objections to the *other house*, by which, likewise, it shall be reconsidered, and if approved by two-thirds of *that house*, it shall be a law." Now if the argument which was so much relied on in our late Diocesan Convention be sound, every law on our statute book once vetoed by the Governor and not afterward passed by 67 affirmative votes in the House of Representatives and 22 in the Senate, is imperative and void. Sixty-seven and twenty-two, would be the numbers at which we should attain two-thirds of the whole number of the Legislature without regard to quorums, and if our Diocesan Constitution is to be construed with our eyes shut to its provision of a quorum, sound reason will dictate that the State Constitution, especially where its terms are yet more comprehensive, is to be construed in the same manner; and this would produce a scene of confusion in Pennsylvania, of which the doings of the late Convention under this new light would be a faint image.

The action of the two houses of Congress on bills vetoed by the President is regulated in the same manner, and hitherto the country has acquiesced in the universal construction that two-thirds of *a quorum of each house* were two-thirds of each house. Whereunto the doubt, so favourably entertained in our late Convention may grow, it is not for me to conjecture. I am certain, however, that a better argument might be raised in support of such a doubt on the phraseology of our state and federal constitutions in the instances alluded to, than can be founded on the Canons and Constitution of our Church. This principle, that a majority of the quorum shall rule, or, where it is expressly demanded, two-thirds of the quorum, is so just, so easy of application, and withal so common to legislative bodies, that it should require strong language to shut it out of our diocesan Convention. No such language is found. On the contrary, the fair, and it seems to me the necessary, construction of the Constitution, is, that a majority of the quorum can elect the Standing Committee and the Deputies to the General Convention.

Further support of this conclusion may be derived from comparing carefully the language of the 9th Canon with that of the 6th Article. The former declares the manner of holding the election, the latter determines how the result shall be ascertained. In each the *electors* are called *the members*—the more definite language in the latter being used to show that the election is not dependant on a general majority of the whole, but that there must be a majority of the clerical and also of the lay order. The 9th Canon cannot mean that a Standing Committee shall be elected by the concurrent vote of *all* the members of each order, for such a construction would place it in the power of one member of either order, by absenting himself or refusing to vote, absolutely to take away the constitutional authority of the Convention to elect a Committee. And the assertion that a majority of the whole number must concur, irrespective of a quorum, might lead, in an obvious contingency, to the same result, that one or two members of either order should defeat an election and thus virtually re-elect the former Committee, to the overthrow of the Constitution, which certainly requires the concurrence of both orders to every result. If then this expression, *the members*, in the 9th Canon, must in any rational construction mean merely the *members voting*, how can the *same terms* used in the article providing for the calculation of the result of the very vote, as descriptive of the persons a majority of whom shall be requisite to a valid election, receive a different and more extended construction, than that applied to the description of the class of voters at the same election. It seems very clear, from this comparison of Canon 9 and Art. 6, that the only consistent and true meaning of them is as follows: that a committee shall be appointed by the concurrent vote of the members of each order who shall be present and vote, and that the individuals voted for, "in order to their election must receive the votes of a majority of the clerical members" so voting, "and of the lay representations" so voting.

But there is one more view to be presented of this subject. The doctrine set up in the late Convention, and which prevailed to the defeat of the usual and proper election of the Standing Committee and the deputies, places the choice of these officers on higher ground than the Constitution places the election of a Bishop; insomuch that the same men who might elect a Bishop might not elect a Standing Committee. To illustrate this, let me suppose the diocese to contain 60 clergymen and 90 lay representations or churches. By the Constitution two-thirds of these must be assembled in Convention for the election of a Bishop to entitle a majority to determine the choice—at least 40 clergymen and 60 lay representations must therefore meet. But we will suppose 45 clergymen and 65 lay representations to have assembled, and that 5 of each order are temporarily absent from the body when it proceeds to elect the Bishop. Of those who remain, 21 votes of the clergy would nominate a Bishop and 31 votes of the laity, would elect him. But when the same 40 clergymen and 60 lay representations should proceed to elect a Standing Committee and deputies, this newly discovered theory would require 23 and 33 of their number to concur;—as if the Constitution was intended to throw around these inferior interests safeguards which it denied to the greatest.

The above numbers have been assumed for the sake of convenience, but they serve to demonstrate that this modern interpretation of the Constitution leads to the absurd conclusion that a convention of any numbers might do the greater and be unable to do the less—that representatives of the diocese who might choose a Bishop for life, should be unable to choose a Standing Committee for a year.

Thus far I have taken no notice of the last clause of the 7th Article of the Constitution, which provides that on every question the votes of a majority of those *present* shall decide. This would seem to be decisive of the question under consideration, for the choice of a select number out of a large number of men, is *a question*, which ballots are designed to answer. To call it an *election* is not to disprove it of the character of a question, and it is to be considered that a constitution is always comprehensive in its terms. It is a mere outline of government, a fundamental law—and for the most part prescribes only principles of action and not details. When therefore the 7th Sec. prescribes a general mode of deciding questions, it is to be understood of all questions, in the largest sense, that would obviously arise, unless, in respect to some of these, a different mode of decision was prescribed elsewhere. But I have shown that the 6th Sec. properly understood, is in perfect harmony with the mode of deciding *questions* under the 7th Section. Still it is insisted that a distinction is to be taken here between *questions* and *elections*. Be it so. Let the 7th Section be understood to relate to questions strictly; it does not then follow, that in *elections* those who are absent are to be counted. But it has been shown that the necessary construction of the language employed is that of *those who are present composing the Convention when the election is held a majority only is required*; and if, in this main position, I am right, then it is, in effect, said, that in *elections* those who are not present shall not be counted—or in other words, that in elections as in questions those only who are present and voting shall decide. So that if this refinement which distinguishes between questions and elections (and which, with deference I submit, is more nice than wise) is to be considered as established, it lends no force to the position that in elections a majority of the whole body, including absentees, must be obtained. In whatever point of light I can contemplate this question, it seems to me to be unanswerably certain that in the late Convention those gentlemen who received a majority of the votes polled for Standing Committee and deputies were elected. If I have been correctly informed, the following gentlemen were, on this principle, duly elected members of the Standing Committee—Rev. Messrs. Morton, Dorr, Spear and Neville; and Messrs. Robins, Newbold and Farr. On the same principle, Rev. Mr. Morton, Rev. Mr. Bull, and Mr. Binney were the only deputies duly elected. What is to be done in this exigency to supply the full numbers, may perhaps be the subject of another discussion, but, that the election held was constitutional and valid to the extent it went, is, to my mind, clear beyond all doubt.

This conclusion is greatly fortified by the uniform usage of the Convention. When the Constitution was adopted it employed terms whose expositions had long had a settled meaning in our civil constitutions, and the reasonable presumption is that these terms were employed for the well-understood purpose of their equivalent expressions in the civil state. The practice under this constitution by its framers and their successors has been in accordance with this presumption. Contemporaneous construction is the highest kind of evidence in the ascertainment of law. It is a species of tradition which is entitled to the greatest respect, particularly among churchmen, for it is the mode in which we settle, to our entire satisfaction, many questions touching the Canon of Scripture and the polity of the Church. We have then an unbroken line of precedents in favor of the views here expressed on the question under consideration. And what shall we say—that the framers of the Constitution did not know how to appoint a Standing Committee under it? No, let us rather say, that the late Convention were hurried, in a moment of perplexity, into a blunder, in behalf of which, as little can be said, and that little is so strained and disjointed, that the sooner we retrace our steps, the better will it be for whatever interests pertain to the subject. I trust that a second thought will bring us back to a practice which is sanctioned by the Constitution, by sound reason, by analogy and the unswerving example of our predecessors. "It is a poor ambition which, to serve a point of ephemeral interest would overthrow a salutary law—substitute confusion for order and reflect suspicion on the intelligence of wiser and better men than ourselves.

A COUNTRY LAYMAN.

CANON IX. *Of the Standing Committee.*

SEC. I. At every Stated Convention, a standing committee, to consist of five of the clergy and five of the laity, shall be chosen by ballot, by the concurrent vote of the members of each order. And vacancies occurring by death, or otherwise, in said committee, shall be supplied by the concurrent vote of the remaining clerical members and by members of the committee.

CANON XVIII. *Of Deputies to the Gen. Convention.*

SEC. I. Deputies to the General Convention shall be chosen by the concurrent ballot of the clergy and lay votes, at every Stated Convention of this diocese; and their appointment shall continue until the next Stated Convention, and until others are chosen in their places.

CONSTITUTION.—ART. VI.—*Last clause.*

All officers and committees appointed by ballot must, in order to their election, receive the votes of a majority of the clerical members, and of the lay representations. And in all cases of a failure or omission to elect any officer or annual committee, the persons then in office, or belonging to the committee, shall continue in their station until others shall be chosen.*

ART. VII. The clergy and lay deputies in Convention, shall deliberate in one body, and shall vote as such, except when it is required otherwise by five members. In such a case the Convention shall vote as two distinct orders, and the concurrence of both orders shall be necessary to give validity to a measure—and such clergymen and lay deputies as shall at any time be duly assembled in Convention, shall be a quorum—and in every question the votes of a majority of those present, or, if required by five, the votes of a majority of those present of the two orders respectfully shall decide.

* Assented in 1787

The Episcopal Recorder.

PHILADELPHIA, JUNE 24, 1843.

THE LAITY.—An article of distinguished merit will be found on our first page, touching the rights and privileges of the laity, and the place they occupy in the Church of the living God. Though this article forms a part of the address of the Rev. Hugh Stowell, at the anniversary of The Protestant Association, it possesses much more depth of thought, and solidity of matter, than are usually found in off-handed extemporary speeches before mixed and popular assemblies. We would call the particular attention of our readers, and especially our lay readers, to this article. The time has evidently come when the rights and privileges of the laity, and the place which they legitimately hold in the Church, are to be re-discussed. Tractarianism is a system, which, if carried out, will change the position and relations of every member within the pale of the Church. It not only mars and mutilates the doctrines, but also deeply affects the discipline and usages of the Church. It not only infringes upon the rights of the inferior orders of the clergy, but totally annihilates the rights of the laity in all ecclesiastical affairs. It has been considered as one of the happiest features in our American ecclesiastical organization, that in all our Church arrangements, from the parish up to the General Convention, the three classes of Bishops, Clergy and Laity are duly represented. Hence in our ecclesiastical Councils when measures are likely to be adopted that threaten to jeopard the interests or rights of any one branch, there comes in a counterposing check to arrest legislation, and bring things back to their just level. We do not believe that an ecclesiastical organization could be devised guaranteeing to all more fully their appropriate rights—or framed more in accordance with the Apostolic Model, than is our own Church. But this organization is very distasteful to the Tractarians. The recognition of the laity, as entitled to a voice in our Conventions, is like smoke in their nose. They consider this as wholly *uncatholic*. They do not regard the laity as forming any part of the Church; and the inferior clergy in their theory might scarcely to have a voice in ordering ecclesiastical affairs. The Bishops are the Church—from them as they sit upon their Episcopal thrones must the law go forth, that is to regulate all classes and orders in ecclesiastical and religious affairs. This is Tractarian doctrine! How near neighbour it is to Rome our readers will not be much troubled to judge. How different it is from the scriptural theory, and how widely separated from the plan of our own organization, no one can be at a loss to determine. And yet we who have hitherto so pleasantly "sat under our vine and fig-tree"—rejoicing that "the lines had fallen to us in pleasant places," must be careful that certain Tractarians "brought in among us unawares," do not mar and spoil "our goodly heritage." The converts to the Tractarian system in this country, have in several instances of late, that have come to our knowledge, manifested great impatience on account of the influence of the laity in our ecclesiastical councils, and some of them have even openly avowed that all ecclesiastical authority and power are vested in the Bishops—that the laity are allowed to sit in our conventions merely by a concession of courtesy, and that the Bishops have a right to recall the grant whenever they choose, and legislate in their own person for the Church. This is such a monstrous assumption, such an arrogant claim of despotism, that we should think that no one who was not ready to swallow down popery *en masse*, would be in danger of being influenced by it. But the continual dropping of water wears stone. The continual assertion of certain dogmas in time begets credence for those dogmas. We warn the laity to be on their guard—to maintain and exercise their rights in the Church of God. Let them "walk about Zion, and go round about her: tell the towers thereof: mark well her bulwarks, and consider her palaces," and then on all proper occasions let them lift up their united voice and say, "Woto the hand that would deface or weaken one of those towers—or that would sap or undermine one of those bulwarks." The first insidious movements towards a great result should be marked and checked in the beginning. The great result at which the Tractarians aim is the disfranchising of the laity of all their ecclesiastical rights, and the subjugation of them to their dictum. Hence their anxiety to abolish pews in all churches, that the laity may have no vested rights in the house of God, and seldom or ever come to the sanctuary to hear preaching; for if the reconciling word is to be continually preached, the laity will hear and judge for themselves. Of the great mass of the people, few will be disposed to come often to the Sanctuary to listen to the preached word, when they are obliged to stand during the sermon, in sign of their great inferiority to the speaker.

Pews being taken away—and preaching dispensed with, the right of private judgment will be more strenuously and successfully denied. Laymen must not think for themselves in their perusals of the Word of God—they must take the interpretation of Scripture from the Church, and the priest thus decides what the Church thinks. This is Tractarianism! What intelligent layman will not bless the Lord for our glorious Protestant Episcopal Church and use his utmost efforts to keep it unchanged!

ULTRA LOW-CHURCHISM.—We are opposed to ultraisms of every sort. We have put as little sympathy with ultra low-churchism, as with ultra high-churchism. To us it seems exceedingly unbecoming that any person, and especially any clergyman should enter our communion that has not a decided preference for the doctrines, discipline, and worship of the Episcopal Church over all other communions. We may feel kindly towards other denominations—and speak of them as followers of our common master, and citizens of the celestial country to which we are journeying: we may lament and deplore practices followed, and doctrines held by certain individuals within the pale of our own communion, without the slightest inconsistency. But to censure and find fault with the Church itself, or express an equal or superior attachment to other organizations, appears to us scarcely less than direct ecclesiastical treason. In our view no question, after our personal salvation, should more deeply or solemnly occupy our attention, or secure more calm and sober deliberations of our judgment, or be brought to the bar of a scripturally enlightened conscience with higher awe or more determined readiness of submission to its decisions, than the settlement of our Church connection. This we should think would be particularly the case with one who purposed to enter the sacred ministry. Having once determined what is duty on this point, we cannot conceive how one of a tender conscience and enlightened piety could think or speak lightly of the ecclesiastical organization, with which he had felt impelled by Scripture and conscience to connect himself. Were we to become a Presbyterian, we should become one on principle, just as we now are an Episcopalian. As far as our observation has extended, this is the feeling of that entire class of ministers in the Episcopal Church, who are called low-churchmen. They are willing to receive this designation, not as implying that they are *lower* than the Church, but as lower than their high-church brethren, who, they think, are higher than the Church. We could wish, on many accounts, these terms had never been introduced among us. But as honest differences of opinion on certain points do exist, perhaps these terms are as convenient as any others to indicate the holders of those two classes of views. Those usually denominated low-churchmen, however, be it observed, are not lower than the Church. They would not have one stone removed from the bulwarks, not one turret taken down from the towers of Zion. They would have the Church remain as it is. They are entirely satisfied with it. They love its liturgy, believe fully its Articles, and admire its golden Homilies. Their whole disagreement with their high-church brethren, is that they are disposed to go higher than the Church, to draw inferences and carry out conclusions that are no where warranted in the standards of the Church. We state this at present not in the way of controversy, but merely as a fact. They who are called low-churchmen in the American Episcopal Church, are not low as it regards the Church, but merely in contradistinction to high-churchmen, who are higher than the Church. We have never known a low-churchman in this country, that was not attached to Episcopacy on principle, that did not enter our communion, and adhere to it under a solemn sense of conscientious duty.

While we believe this to be universally the case in our American Episcopal Church, we fear it is not so in England. We were impressed with this conviction during our visit to that country; and this conviction has been renewed, and deepened in reading some of the speeches connected with the late Religious Anniversaries in London. We have been pained to observe the loose and latitudinarian views avowed by some ministers of the establishment on the subject of the Church. It is a fact that should not be concealed, that among those who are styled the Evangelical clergy, there are two distinct classes. The one class, while they preach the gospel with great fidelity and unction, seem in their Church sympathies to have more affinity with dissenters than with the clergy of the Establish'd Church. Hence, at public meetings, they often assert things most unkind and unchild in their tendency to the Christian family to which they profess to belong. They seem to go upon the impression, that all these Church arrangements, and organizations, are the device of man, and that one is just as scriptural as another. We fear that among this class will be found as good, and lovely, and heavenly minded a man as Baptist Noel. With these views, and this class of low-churchmen, we have not the slightest sympathy. The views they entertain, and the course they adopt, is precisely what we mean by ULTRA LOW-CHURCHISM.

Much the larger portion, however, of the Evangelical clergy of the Establish'd Church, while they preach the gospel with equal fidelity and power, and carry on the most relentless warfare against Tractarianism in every form, are from principle attached to Episcopacy, and would sooner go to the stake than compromise their conscience in the matter. Among this class are such men as Stowell, Bickersteth, Close, M'Neil, and the editor of the London Christian Observer. We would particularly direct the attention of our readers to the latter portion of Mr. Stowell's address to the laity, found in another column of our paper, as an illustration of our meaning. While with giant stroke he hitters down the whole system of Tractarianism, he lifts up his voice with trumpet tone, to warn his audience not to leave the Church, not to rush into dissent, not to become low-churchmen in the sense of ultra-low churchism, but to be as high as the Church is: to stand by it, and defend it against enemies without, and enemies within, to be exceedingly jealous of all attempted innovations whether in doctrine, or ceremonies; in short, never to be higher, never to be lower, than the Church. This accords precisely with our own views of duty.

CHURCH UNITY.—The very important sentiments which we have already given to our readers from Mr. M'Neile's sermon upon this subject will lead them to desire a view of the remainder of his exhibition of it. The future entire apparent unity of the Church of God, according to the Saviour's prayer, is the great end to which all his dispensations and plans are hastening, and for which they are arranged. But what is the present practicable unity of the Church, in its progressive but inferior state? This is the question which is so much agitated among us, and in regard to which there are such differing views and plans among professing Christians. We ask our readers to consider the views which Mr. M'Neile has given in his sermon upon this point:—

"'There is one faith,' says an inspired apostle; and another says, 'it is the faith once delivered to the saints'—delivered, we observe, during the time of the apostles in its oneness, and in its completeness; and, therefore, not waiting for any vital addition to be made by their uninspired successors. Concerning this one faith, St. Paul writes with unswerving, with unmeasured energy—

"'But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I NOW AGAIN, if any man preach any other Gospel unto you, than that ye have received, let him be accursed.'—Gal. i. 8, 9.

"Here is no liberality! Here is no compromise! Here is no admission, falsely called 'charitable,' that differing statements may be equally true! No; Divine truth is one! It is possible for a man to err from that truth; it is possible for an apostle to apostatize—one did so; it is possible for an angel to fall into falsehood—many have so fallen; but it is not possible for the Word of God, once delivered by his authority, to alter, or to deceive any who confide in it. Such is the tone of the Apostle when he writes concerning the faith revealed of God; but hearken with what conciliatory sweetness this same bold Apostle sings when his subject is different; when it is not the unvarying faith which God has revealed; but the many and different forms and ceremonies which men, with different degrees of light and equal sincerity of conscience, may, or may not, adopt. He says, when this is his theme,

"'One believeth that he may eat all things: another who is weak eateth herbs. Let not him that eateth despise him that eateth not; and let not him who eateth not, judge him that eateth, for God hath received him. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.'—Rom. xiv. 2, 3, 5, 6, 13.

"Here is no bigotry! Here is no exclusiveness! Here is no schismatical demand for outward uniformity, because here God had not commanded, and therefore men might be permitted to prefer.

"This is the true secret of Christian unity, to its utmost practicable extent, during this present fallen state. It is rendered utterly impracticable by rigid demands of outward uniformity. Unity by coercion may be secured for a season by human tyranny; unity by conviction can only be secured by divine truth; and, therefore, where God has not spoken, no man, or class of men, can have any right to insist upon unity. There may be reasons which appear good and satisfactory to themselves for preferring certain ecclesiastical arrangements, as not only more conducive in themselves to the attainment of the desired end, but as also more in accordance with the general tenor of the Holy Scripture and with the practice of Christians in ages past; but even so, though it may be right and fair to require compliance with those arrangements as an indispensable condition of membership in any particular or national society, it may still be unfair and false to represent them as indispensable conditions of membership in our common Christianity. A practice, which may be existing for any given number of centuries, is still an essentially different thing from a commandment of God. A practice, obtaining for a time, without any rigid scrutiny, comes, upon the first inquiry, to be defended upon the ground of its having been a practice; that incidence being once admitted, and the practice thereupon continued, the plea of prescription is, of course, upon every subsequent examination, urged with increasing cogency. The practice becomes more general as it becomes more ancient, and thus gathering numbers as well as years, it presents itself at last in the overwhelming attributes of the *semper*, the *ubique*, and the *ab omnibus*; and yet, after all, the origin of it may have been neither more nor less than a mistake. A wise man will not rest simply contented with a practice because it is old; but he will carefully examine whether it deserves to grow old by having been *good* when it was young.

"This distinction between the truth of God and the ordinances of man, and this combination of intolerance and charity which we have traced in the Apostle, are strikingly characteristic of the protesting purifiers of the Church in the sixteenth century; and the whole is admirably condensed in the celebrated aphorism of Martin Luther—

"'Charity bears all things—faith nothing.'

"And this serves to explain the position in which we now stand—a position in which, I trust, we shall all be found standing and maintaining our ground, with meekness and firmness, in these days of trial. As touching the truth of God revealed in Scripture, and therein declared to be necessary to salvation, we are inflexible, exclusive, intolerant: we deem it no unkindness to any man to reiterate faithfully what was spoken plainly by Him who tasted death for every man; and, therefore, concerning 'the faith once delivered to the saints,' we have no hesitation in declaring that 'except a man believe it faithfully, he cannot be saved.' Here, therefore, we are entrenched in a Scriptural position of interminable hostility against Romanism, and against Unitarianism in all its grades, from the highest Arian to the lowest Socinian modification of that heresy. But, changing our subject; descending from this high ground, and proceeding to speak of the ceremonies which men have constructed with judgment and discretion as seemed to them most in accordance with Scripture, and most attainable under the circumstances and times of each, here we become tolerant—here we become charitable—here we become conciliatory. We do, indeed, say, and we publish our reasons for saying, that we think our own arrangements the very best, and most in accordance with Scripture, that are existing in the world; but, even so, although we find therein excellent reasons for preferring them ourselves, we do not find therein reasons for imposing them as of divine authority upon others. What man, with the common reason and conduct of a man, with Scripture and history before him, would, for example, venture to speak of the diocesan divisions of our kingdom, the effectual oversight of some of which has been rendered physically impracticable by the prodigious increase of population—who would speak of these divisions as we all cordially speak of the divine institution of episcopacy itself, rightly administered? I cannot, of course, attempt to define, at present, what appears to me to belong to its right administration essentially; or what deviations might be made from our present mode without fatally vitiating the divine institution; but I ask again, what man of common sense will take upon him to speak of our parochial divisions, of our printed and permanent forms of prayer, of our sponsors in baptism, of our kneeling at the Lord's table, of our ecclesiastical architecture in its details, of our singing or not singing before the prayers are read, of our reading or not reading any particular prayer after the sermon—who will venture to speak of these, or of such things as these, as we all speak of 'the faith once delivered to the saints,' that unless a man believe it faithfully, he cannot be saved? Concerning these things, we do indeed say, speaking of our own countrymen—

"'Whosoever, through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the church which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly that others may fear to do the like, as he that offendeth against the common order of the church, and hurteth the authority of the magistrate and woundeth the consciences of the weak brethren.'—Art. xxxiv.

And therefore we do earnestly and affectionately insist upon regularity and order; but if we be asked, is the same order necessary for our brethren in other countries—is the same order indispensable towards the Christianity of our brethren in France, in Switzerland, or Germany, or Scotland—we unhesitatingly answer 'No;' and we confirm our answer by the 'words of truth and soberness'—

"'It is not necessary that traditions and ceremonies be in all places one and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Every particular or national church—' 'Every particular or national church'—I pray you to give attention to this concluding portion of the article—

"'Every particular or national church hath authority to ordain, change, and abolish ceremonies or rites of the church ordained only by man's authority, so that all things be done to edifying.'—Art. xxxiv.

In determining what shall be done and what shall not be done, most unto edifying, sincere Christians may sincerely differ. One man esteems a written form of prayer before extemporaneous prayer, as more correct, more chaste, less liable to deviation into unworthiness, to say the least of it; another man esteems extemporaneous prayer above a liturgy, as more free, more fervent, more easily applicable to the ever-varying exigences of the worshippers. What, then, is the apostolic rule? 'Let not him that rejects a liturgy despise him that uses it; and let not him that uses a liturgy judge him that rejects it, for God hath received him.' This rule ought to apply to every thing that is not of absolute divine inspiration.

"Let us *persuade* one another in love; but let us no longer *judge* one another, but rather judge this, that no man place a stumbling-block or any occasion to fall in his brother's way.

"How far this rule is violated by those who would impose ecclesiastical ceremonies as if they were a part of divine revelation; how far the affections, and eventually the support of the people of this country, would be alienated from the Church, or, rather, to speak more correctly, how far the church of this country would be alienated from the clergy, if such clerical tyranny became prominent and prevailed, are questions which can no longer be kept from public—I fear, from practical discussion. Already symptoms have shown themselves of resistance, and I feel at liberty to call it Scriptural resistance, to the unscriptural usurpation of authority by their pastors, among some of the lay members of the Church.

"My dear brethren, let it be our privilege to cement and not to divide—to love the Church with increased affection, as our own sanctuary; and to enlarge her boundaries, so that she may embrace as a mother all our teeming population; to pray that her rulers may be guided into all wisdom and power and light, by the teaching and indwelling energy of the Holy Spirit—to multiply such scenes as it is our happiness this day to see brought to consecrating perfection—to build church after church, to locate pastor after pastor, to open school after school, that all the people and all their children may at least hear of the name which is above every name, whereby they may be saved. His hands have laid the foundations of the temple of the Lord, and his hands shall finish it. The day of the great consecration is at the door, when all the believing worshippers shall be manifested in the beauty of holiness and unity, and all the rest of mankind compelled to admit and to admire what it will then be too late for them to seek to enjoy: the temple will be filled, but the door will be shut. Every tongue will resound with the praises of Him who shall be the light of the temple, praises derived from the Word, the written Word, which in every part was the testimony of Jesus Christ, the eternal Word."

There is a Christian temper and spirit in these sentiments which we think must commend them to the acceptance of every Christian heart. The prevalence of such a discriminating perception of truth, and such holy preference of vital and important over subordinate points of truth, would heal all the breaches of the Christian Church, and unite together the family of Christ, in oneness of Spirit and in the bond of peace. These are the views which we have endeavored to maintain in private and in public, *individually and collectively*. They are unacceptable were selfish interest, or partizan pride is disposed and laboring to build up walls of separation. But they will be nevertheless prevailing finally, to the glory of the Lord, and the happiness and welfare of his Church. We are ready to unite with Bishop Taylor in the remark, "I shall not be ashamed to say that I am weary and toiled with rowing up and down in the seas of questions which the interests of Christendom have commenced." In all this work, how little there is that is satisfactory or edifying, the barren wastes of thousands can testify. But there is a point of union, a glorious one. Around that we cling, and there we welcome every one as a Christian brother, partner of our hopes and our joys, who, with like precious faith, lays hold upon the same glorious centre of confidence and unity. This point of union, we cannot describe as well as in Mr. M'Neile's sublime conclusion.

"Jesus Christ, in the fellowship of his sufferings, and in the power of his resurrection, is the great loadstone whereby the heart is drawn from the world, and evenly attracted unto God. There is no knowledge of God, there is no peace with God, there is no true knowledge of the exceeding sinfulness of sin, no true sorrow for sin, no pardon for sin, but by Jesus Christ. Whatever, therefore, attracts your attention to Jesus Christ whatever leads to penitent and prolong your meditations concerning Jesus Christ, is, indeed, a blessing to you. Various and numerous are the methods in which our gracious Father is pleased to waylay the thoughts of his saints, and carry them captive to his dear Son. The day speaks of Him, He is the 'light of the world,' the night reveals him, he is the star of Jacob, the bright and morning star; seed-time tells of him—he is the sower that went forth to sow; harvest repeats the testimony—he is the reaper upon the cloud, putting in his sickle to reap the earth; the trees of the field speak of him—he is the tree of life; the flocks bear testimony of him—he is the lamb of God, our leaves speak of him—he is the door, and the shelter, moreover, from storms and tempests, which may urge around, our garments—he

is the white raiment to put on that the shame of our nakedness may not be seen; our tables—she is the bread of life, the living water, wine, milk, marrow, and fatness, honey, and the honey-comb. His name is, indeed, the key-note of all creation and of all Holy Scripture! Whatever form the letter of the passage may take, whether to announce the victory of the seed of the woman; to proclaim blessings to all nations by the seed of Abraham; the gathering of the people to Shiloh; whether to detail the types of the Mosaic tabernacle, to enlarge upon the victories of David, or the peaceful triumphs of Solomon; whether to describe the fruits from the stem of Jesse celebrated by Isaiah, or to diffuse the fragrance of Jeremiah's righteous Branch, or to open new channels for the purifying waters of Ezekiel's vision; or the cleansing streams of Zechariah's fountain; whether to proclaim with Haggai "the Desire of all nations," or with Malachi the "rising of the Sun of Righteousness"—whatever the letter of the passage may be, the meaning, the true spiritual, saving meaning, still is JESUS CHRIST!

"And then an angel comes from heaven, and tells Joseph concerning the child, 'Thou shalt call his name Jesus, for he shall save his people from their sins;' and from that time the sound, as well as the meaning, is Jesus Christ—Jesus Christ circumcised, Jesus Christ baptised, Jesus Christ anointed by the Holy Ghost, Jesus Christ led into the wilderness to be tempted of the Devil, Jesus Christ victorious over Satan, Jesus Christ working miracles, Jesus Christ suffering, betrayed, deserted, tormented, crucified, dead, risen again, ascended, receiving and sending the Holy Spirit, waiting in long-suffering patience, coming again in glory; and at that word 'coming again' the last chorus bursts upon the ear.

"'Alleluiah! Salvation!' 'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ.'—'The creature itself is delivered from the bondage of corruption into the glorious liberty of the children of God.'—'Worthy is the Lamb that was slain to receive power and riches and wisdom and strength, and honour, and glory and blessing.'—And still the chorus swells, and still the thunder of Jehovah's praise rolls on, till every creature that is in heaven and that is in earth, and that is under the earth, and that is in the sea, and all that is in them, join in that great concerted hymn of everlasting triumph, 'Blessing and honour and glory and power unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.'" Amen.

ST. MICHAEL'S CHURCH, BRISTOL, R. I.—The Rev. James W. Cooke, Secretary and General Agent of the Foreign Committee of the Board of Missions, has been called to the Rectorship of this Church. We understand that Mr. Cooke has accepted this call and resigned his connection with the Board of Missions, his resignation to take effect at the Annual meeting of the Board, June 21st.

ST. PETER'S CHURCH, BALTIMORE.—We learn from one of our exchange papers that the Vestry of St. Peter's Church, Baltimore, have unanimously elected the Rev. Thomas Atkinson, Rector of St. Paul's Church, Lynchburg, Va., as the rector of this church, to succeed the Rev. Dr. Henshaw, Bishop-elect of Rhode Island.

BISHOP WHITE PRAYER BOOK SOCIETY.—We would call the particular attention of our readers to the facts contained in a circular inserted in another column of our paper, in relation to the wants of this Society, and to the wide sphere of its usefulness and operation. We see no reason why, when it is sending forth its living waters, to refresh and gladden the waste places of different and distant dioceses, those several dioceses should not remember it in their yearly appropriations for benevolent objects.

MODEL OF ADVENT CHURCH.—We understand that a beautiful model of Advent Church may be seen at Mr. George's Book Store, No. 26 South Fifth street, near Chestnut—also a Plan of Lots.

THE CHURCH IN SPRINGFIELD, OHIO.—We would call particular attention to the humble petition of this Church, found in another column.

DEFERRED ARTICLES.—Several articles, and notices of books, we have been again obliged to postpone.

THE LATE DIOCESAN ELECTIONS.—We need not inform those who read the communication contained in our paper this week on this subject, that the article is from the pen of one possessing the highest legal attainments, and whose name, were we allowed to refer to it, would give great weight to the judgment he expresses in this matter. We would call particular attention to the argument he presents.

TO CORRESPONDENTS.—We owe an apology to our correspondent, J. T., for not earlier responding to his enquiries. The article he refers to, came safe to hand. We thought it would be more effective, and be read with more interest, if the publication were deferred a little while. We shall be happy to receive from him any communications he is kind enough to prepare for our columns. But he, and our correspondents generally, must exercise a little patience, if their articles do not appear at once. Short articles will find a place much *earlier* than long ones in our columns.

What we have just said above will explain to several other correspondents the reason why their favors have not yet appeared.

NEW PUBLICATIONS.

THE FAMILY OF BETHANY; OR MEDITATIONS ON THE ELEVENTH CHAPTER OF THE GOSPEL ACCORDING TO ST. JOHN. BY L. BONNET, LATE ONE OF THE CHAPLAINS OF THE FRENCH CHURCH, IN LONDON. FROM THE 8TH LONDON EDITION OF THE TRANSLATION. *New York: John S. Taylor & Co.* 1843.

There are some books in the world which not only speak to the mind with their clear, strong arguments, but still more to the heart with their power to awaken holy emotion—and such a book is this, calling up feeling, and then kindling feeling into prayer, till every page seems but a new link in the chain of intercourse with Heaven. To be retreated, it comes with something of the tender yet majestic tone of Him who can speak "Peace!" to the storms of sorrow that overswoop the soul, as effectually as to the war of the elements that raged on dark Gennesareth—and the peace that He gives, how soft, and clear and beautiful it is!

Surely this book must have been written with much prayer, for the Spirit's influence seems to breathe from every page—and to draw out the heart in continued supplication to it feeds up the source of our wants and woes, and points to the all-sufficient source of supply and healing.

For sale by J. Pennington, 69 Chestnut st., above Fifth.

We have also been favored with a copy of this work from Mr. Edward C. Biddle—at whose *Book Store, No. 6 South Fifth st., the volume is for sale.*

A third copy has been received from Robert Carter, New York—brought out in a cheap form, and sold for 12½ cents.

PRACTICAL REFLECTIONS ON THE SECOND ADVENT. BY REV. HUGH WHITE, A. M. *Curate of St. Mary's Parish; Author of Meditations on Prayer, &c. &c. From the sixth Dublin edition. New York: Robert Carter, No. 58 Canal st.*

For sale in this city by *Edward C. Biddle, No. 6 South Fifth st.*

This is a work written with decided ability, and a lively Christian spirit. Whether the reader embraces the writer's views, on the subject of the Saviour's Advent or not, he will not fail to derive from the perusal of this volume great edification and pleasure. The author seems utterly opposed to all declamation, and appears to desire most of all to cherish in his own mind and to promote in others a truly Christian spirit.

BUCKMINSTER'S TREATISE ON THE LORD'S SUPPER.

This is one of the most valuable of Mr. Buckminster's practical works. The copy before us is of the fifth American edition, and its value is particularly enhanced as it is the edition to which there is appended "an Introduction, Notes, and an Essay," from the pen of the late Dr. Beddo.

THE ILLUSTRATED PRAYER BOOK.

We have received the sixth No. of this work, which is for sale by Wm. H. Graham, No. 98 Chestnut st.

THE PICTORIAL HISTORY OF THE UNITED STATES.

The third No. of this work is already issued, which carries the publication to the 193d page.

LESSONS ON THE BOOK OF PROVERBS.

This is a little volume designed for Sunday schools and Bible classes. The passages from this book of Scripture are logically arranged, forming a system of Practical ethics.

For sale by Perkins & Purves, 131 Chestnut street.

TREATISE ON DOMESTIC ECONOMY. BY MISS C. E. BEECHER.

This is a most admirable book for educators and for the young. In theory, carried into practice, would make a superior race of women. It embraces a variety of subjects connected with the training and responsibilities of females, but dwells especially upon the importance of physical education, and upon the knowledge and practice of *Domestic Economy* in all its branches, as the best means of gaining vigor of mind and body, as well as an indispensable requisite to the sound education of every American Woman. The principles of physiology, and the laws of health are philosophically explained. Altogether, it is a most desirable text book for schools and families, and should be in general circulation.

It may be procured at the book store of E. C. Biddle, corner of Fifth and Minor sts.

Intelligence.

DOMESTIC.

DIOCESAN.

PENNSYLVANIA.

CIRCULATION OF THE SCRIPTURES.

The following resolution, having been adopted at the late Convention of this diocese, viz.: "That it be hereby recommended to the different parishes in this diocese, to make annual collections in their respective Churches, or adopt such other measures as they may deem expedient, to obtain funds to be applied to the circulation of the Holy Scriptures, and that such funds be paid over to the Treasurer of the Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania, to be expended by said Society for such purposes only;" a special meeting of the Board of Trustees, was held on Tuesday the 30th May, to take order thereon, when the following preamble and resolutions were offered:

"Whereas, by the resolution adopted at the recent Convention of the Protestant Episcopal Church, in this diocese, a copy of which has been furnished to this board, the duty has been devolved on the Society of distributing the Holy Scriptures, to the extent of such means as may be placed at its disposal, and whereas the 6th Article of its Constitution recognizes this as one object contemplated in the formation of the Society, it is therefore resolved, That the Board cheerfully accept the trust, and with a view to its proper discharge hereby adopt the following alterations in the Bye-Laws, viz:

"1st. In Article 6th, after the words 'executive' shall be inserted 'A Bible Committee of five members.'

"2d. The addition of the following Bye Law, viz:

"The office of the Bible Committee, consisting of five members, shall be to procure Bibles and Testaments, to the extent of such means as are placed to the credit of the fund for this purpose, in the Treasurer's hands, and to pay for the same by the drafts of their Chairman on him.

"They shall distribute them at their discretion, or under such directions of the Board as may from time to time be given.

"They shall keep regular minutes, which shall be read at the stated meetings of the Board and prepare an abstract of their proceedings to be incorporated every year in the report of the Society, with a statement of the amount received and expended for this object."

The resolutions having been seconded were unanimously adopted.

It was then resolved, That a Committee of three be appointed to nominate suitable persons to compose the Bible Committee, who submitted the names of the Rev. Wm. H. Odenheimer, Rev. Peter Van Pelt, Wm. H. Newbold, Wm. Welsh and Thomas Robins, who were thereupon elected.

It was then resolved, That whatever sums are received by the Treasurer, for the distribution of the Bible, are hereby appropriated to the Bible Committee and shall be paid by him on the orders of the Chairman of said Committee.

Resolved, That so much of the proceedings of this meeting as have reference to the resolutions providing for the distribution of the Bible passed at the late Convention, be published in the Banner of the Cross and Episcopal Recorder.

WM. H. NEWBOLD,
Sec'y pro tem.

MAINE.

Bishop Eastburn has *declined*, it is said, the invitation of this diocese to take provisional superintendence of that diocese.

MASSACHUSETTS.

We learn from the Christian Witness that the Annual Convention of this Diocese assembled in St. Paul's Church, on Wednesday, June 14th. The attendance of the clergy and laity was numerous.—Bishop Eastburn on the first day of the Convention delivered his Primary Charge on the subject of Catechetical instruction. Ten persons have been received as Candidates for holy orders during the past year. Seven have been recommended for admission to Deacons' orders, and two for admission to Priests' orders. The Episcopal churches in this State have contributed $10,105 for the various missions of the church. The Witness adds:—"The Bishop delivered his first annual address to the convention, containing the report of the ecclesiastical acts of our departed diocesan in Massachusetts, up to the time of his death, as well as his own acts subsequent to that event. He alluded in a tone of deep solemnity and pathos to the circumstances under which the Convention had assembled, and offered an appropriate and touching tribute to the memory of him whose loss we so deeply mourn. Several subjects of great interest were suggested in the address, and committees were afterward appointed to whom such points as called for action on the part of the convention were referred."

The Rev. Henry Blackaller has resigned the parish of Trinity Church, Bridgewater, and is at present officiating in Worcester in this State, where all letters and papers for him are requested to be directed.—*Christ. Wit.*

BISHOP EASTBURN'S APPOINTMENTS FOR VISITATION DURING THE MONTHS OF JULY AND AUGUST.

Thursday, July 6, Christ Church, Cambridge. Friday, 7, Cambridgeport. Fourth Sunday after Trinity, July 9, Salem, and in the evening, Marblehead. Monday, 10, Marblehead. Tuesday, 11, Newburyport. Wednesday, 12, Amesbury. Thursday, 13, Andover. Friday, 14, do. Fifth Sunday after Trinity July 16, morning Chelsea; evening, South Boston. Monday, 17, Quincy. Tuesday, 18, Hanover. Wednesday, 19, Marshfield. Thursday, 20, Bridgewater. Sixth Sunday after Trinity, July 23, New Bedford. Wednesday, 26, Nantucket. Friday, 28, Fall River. Seventh Sunday after Trinity, July 30, Newton Lower Falls. Monday 31, Hopkinton. Tuesday, August 1, Wickenville. Wednesday, 2, Worcester. Friday, 4, Chappelle. Eighth Sunday after Trinity, August 6, Springfield. Monday, 7, Hartford. Tuesday, 8, Ohio. Wednesday, 9, Van Deusenville. Thursday, 10, Great Barrington. Friday, 11, Stockbridge.

It may be observed that the Bishop will be absent from the Convention of this Diocese, which met in Christ Church, Hartford, the 14th, was attended by an unusually large number of clergy and laity. Morning prayers were read by Rev. E. E. Beardsley, and the lessons by Rev. Dr. Mead, when the Bishop delivered a most able and interesting charge, upon *The errors of the Times*, which was received, as it were, with acclamation, by every one. In the afternoon he delivered his annual Address, and which indicates a degree of prosperity never exceeded in this Diocese. There has never been so many confirmations in a year, but once before, since the Church was established here, and never before has there been so many clergy. The number confirmed in the different parishes amounts to 1,070.—*Ch. Chron.*

NEW-YORK.

Bishop Benj. T. Onderdonk has in the progress of his Episcopal visitation, as we learn from the N. Y. Churchman, recently officiated and held confirmations in the following places:—in West Burlington on the 5th inst., where he confirmed *ten*; Exeter, where he confirmed *three*; in Monticello, where he confirmed *eight*; Cooperstown, where the number confirmed was *twenty-three*; Westford, where *six* were confirmed. These places are all in Otsego County. On Sunday the 11th, the Bishop officiated and held a confirmation in St. Paul's Church, Troy, when *eighty-eight* persons received the holy rite of confirmation. In the afternoon of the same day, he confirmed *twenty-one* in Trinity Church, Lansingburgh.

The Rev. Philip E. Millechler, M. D., has been called to the Rectorship of St. Paul's Church, Poughkeepsie, and has changed his canonical residence to the Diocese of New York.

☞ On Sunday next, 25th inst., Bishop B. T. Onderdonk will preach the first quarterly sermon in behalf of the second Ward's congregation worshipping in the chapel situated corner of Nassau street and Park row. The service and singing will be in French, and the sermon in English. A collection will be made to assist in meeting the expenses incurred by the said congregation. Epsom persons are respectfully invited to attend. Services to begin at Six o'clock P. M., in the above mentioned chapel.

C. H. WILLIAMSON

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Second Sunday after Trinity, June 25, Flatbush, Kings county. Thursday, July 6, Islip, Suffolk county. Connection A. M., Confirmation P. M. Fourth Sunday after Trinity, July 9, Hempstead. *Rockwood* county. Wednesday and Thursday, 12 and 13, St. Ann's Hall, Flushing, Queens county. 14, 15, St. Thomas Hall, do. Fifth Sunday after Trinity, July 16, Little Neck, Oyster Bay. A. M. Confirmation P. M. 17, St. Paul's College, College Point, Ordination. 18, 19, do., Visitation.

To be continued.

WESTERN NEW YORK.

BISHOP DE LANCEY'S APPOINTMENTS.

Sunday, July 2, St. Mark's, Bond's Hollow, confir., 10½ A. M., 2 P. M. Wednesday, 5, St. Paul's, Angelica, confir., 10½ A. M. Thursday, 6, Philippville, 10½ A. M. Fri., 7, Cuba, 10½ A. M. Sun., July 9, St. Stephen's Olean, confir., 10½ A. M., 2 P. M. Tues., 11, St. John's, Ellicottville, confir., 10½ A. M., 2 P. M. Thurs., 13, St. Paul's Mayville, confir., 10½ A. M. Fri., 14, St. Peter's, Westfield, confir., 10½ A. M. Sun., July 16, Trinity, Fredonia, confir., 10½ A. M., 2 P. M. Mond., 17, St. Peter's, Forrestville, confir., 10½ A. M. Tues., 18 La Grange, confirmation 11 A. M. Thurs. 20, St. Paul's, Aurora, confir., 10½ A. M. Fri. 21, St. Paul's, Buffalo, ordination, 10 A. M. Do. do. Trinity, Buffalo, confir., 3 P. M. Satur., 22, Grace, Black Rock, confir., 10½ A. M. Sund., July 23, St. Paul's, Lewiston, 10½ A. M. 2 P. M. Mond. 24, Youngstown, 11 A. M. Tues., 25, Niagara Falls, 11 A. M.

NEW JERSEY.

Bishop Doane, on Sunday the 11th inst., held an ordination in St. Mary's Church, Burlington, and admitted David Clarkson to the holy order of Deacons.

DELAWARE.

BISHOP LEE'S APPOINTMENTS.

Friday, July 7th, Milford—Evening. Saturday, 8th, Cedar Creek, A. M. Do. do. Milton, Evening. Sunday, 9th after Trinity, 9th, St. Georges, A. M.—Connection. Do. do. Lewis, P. M. Monday 10th, do. Evening. Tuesday, 11th, Long Neck, P. M. Wednesday, 12th, St. George's, A. M. Do. do. Georgetown—Evening. Thursday, 13th, do. Confirmation. Friday, 14th, Millsboro', P. M. and Evening. Saturday 15th, Dagsboro', A. M., Convocation. Sunday, 5th after Trinity, 16th, St. John's, Little Hill, A. M.—Confirmation. Do. do., Christ Church, Broad Creek, P. M. Do. do. Seaford, Evening. Monday, 17th, do. A. M.

VIRGINIA.

The last No. of the Southern Churchman contains the Annual Reports of Bishop Meade and Bishop Johns to the Convention. We have received several extracts for insertion in our columns next week. From these Reports it appears that the two Bishops have confirmed in the Diocese during the year more than *one thousand* persons—a number considerably more than double that of preceding years. The number of candidates for the ministry has increased in like proportion—there being thirty-one at present on the list—besides nine more in the High School in the previous stages of preparation for the Seminary.

The Rev. Frederick D. Goodwin, having received the rectorship of Trinity Church, Staunton, and accepted an invitation to Nelson Parish, Nelson Co., Va., wishes all communications for him, sent to *The River Warehouse, Nelson Co., Va.*

NORTH CAROLINA.

The Rev. Robert B. Drane, has resigned the Rectorship of St. James' Parish in this town, Wilmington, where he has laboured most usefully and acceptably for about seven years. He dissolves his connection here to assume the charge of a Collegiate Institution at Shelbyville, Ky.

The congregation with which Mr. Drane has been so assiduously united in pastoral relations, deeply feel the great loss they have sustained by his departure from among them. Long will they remember his faithful admonitions, his eloquent teachings, his devoted piety, and his assiduous care for the spiritual welfare of his flock. Their best wishes go with him, wherever Providence may cast his lot.—*Halifax Jun. Chronicle.*

OHIO.

For the Episcopal Recorder.

SPRINGFIELD, OHIO, June 3, 1843.

MESSRS. EDITORS,—Will you please give the following an insertion in your paper with such remarks as may seem proper on your part.

AN APPEAL FROM THE PROTESTANT EPISCOPAL CHURCH IN SPRINGFIELD, CLARK COUNTY, OHIO, TO THE CHURCHES OF THE SAME DENOMINATION THROUGHOUT THE UNITED STATES.

Brethren,—We need your aid to enable us to complete our Church, already more than two-thirds finished. We ask your help in a way that none can complain of as either oppressive or impracticable.—All we beg is the mite of six cents from each adult Episcopalian able to give that sum. A few of the churches throughout the land have responded to our call, and to them now, as before, we return our grateful acknowledgments for their kind regard for our wants,—to those who have not yet listened to our petitions, we are induced to renew them, chiefly for the reason that a few hundred dollars at the present, will enable us fully to complete that which we have commenced. We did not undertake the erection of a church with extravagant ideas; we limited our views to an edifice which would cost the sum of Three Thousand Dollars, and we have kept within that limit. We are aware that the times are hard, but we feel "that one more straw will not break the back of the camel." We pray you for your mite, because we are the brethren of one Church, the Church of a risen Saviour, who has promised to be with his followers even to the end of the world. We are a small band and we have done all in our power. Now the question is whether there are not Episcopalians enough in the United States, who, by contributing six cents each, can supply that which we lack,—if not, then we must let our building stand until Providence shall point out some other way, and go on laboring under every inconvenience, every discomfort which keeps us a struggling instead of a growing parish. for be assured, brethren, if our house be once completed, and that free from debt, we rise and prosper, and in a brief period attain to the position of self-supporting instead of a Missionary station. Do not despise our petition on account of the small amount we ask of each, and do not, because it seems so trifling a matter, render it so by disregarding it. Will the ministers of our churches read this letter to their people and ask that each give as we suggest? We do not go to our eastern cities and then expect to receive the amount we need, but we go to every Episcopalian and ask aid by mites. Brethren, give to each your mite, make our little Church emphatically the child of the Church. Warm its cuts his by your united exertions—you will confer a great blessing on us and receive blessings, very many blessings in return.

Truly your friends,

WILLIAM PRESSEAT, *Missionary,*
THOMAS WINSTON, *Sr. Warden.*
WILLIAM CASE, *Jr. Warden.*

FOREIGN.

ENGLISH NEWS.—We have just received our files of English papers by the Columbus, and have barely time to glean the following very important items of intelligence.

The anticipated disruption in the Church of Scotland has occurred. The seceders who have left the Establishment have formed a new Assembly, which they have denominated the *Free Assembly.*

The Rev. Dr. Pusey is in trouble. He preached a sermon at Christ Church Cathedral, on the 15th of May, in which he "Avowed his faith in Consubstantiation and the doctrine of the Mass." A copy of the discourse was demanded by the University authorities—the demand was yielded to. A Committee, or "Board of Heresy" was then appointed to examine the discourse. One account states that after several meetings of the Board, they adjourned without being able fully to agree in judgment—each member sending in his separate report; the result of which was that the Vice Chancellor of the University ordered Dr. Pusey to be suspended from preaching for two years. How far this account is correct we cannot say. There is no doubt, however, in relation to the main facts. People will, by and by, learn what Tractarianism is.

Several other items of interest are contained in our papers which we must reserve for our next No.

GENERAL.

BISHOP WHITE PRAYER BOOK SOCIETY.

To the Editors of the Episcopal Recorder:

Gentlemen,—Annexed, you will find a copy of a circular addressed to the Bishops and Clergy, by a committee of the Prayer Book Society. I send you this copy at the request of the Chairman of the Committee, thinking that its insertion in the Recorder might serve the purposes of the Society, by bringing its wants more fully before the Church.

May I ask for it, a place in your columns with such a notice as you may think proper to introduce it. Very respectfully and faithfully,

Your friend and servant,
JAMES M. AUSTEN.

PHILADELPHIA, MAY 27, 1843.

Rev. and Dear Sir,—At a late meeting of the Board of Managers of the Bishop White Prayer Book Society, it was "Resolved, that a committee consisting of the Rev. Messrs. Spear, Coleman, Odenheimer, and Ogilby, be appointed to address a special appeal in behalf of the Society, to the Bishops of our Church in those Dioceses which have no similar Institution, and to the Rectors of such Parishes as may be thought able to promote our endeavours."

In addressing you upon this subject, we cannot doubt your interest in the object for which we are associated, and only desire to inform you of the need there is for assistance in our operations. This will be evident from a perusal of the last report of the Board; but it has been thought expedient to request your special attention to a few of the facts there referred to.

You will perceive from that document, if not already aware of the fact, that ours is not a diocesan society, but general in its character and scope, and hence bearing the name of one, who was the father of us all.

The result of the last year's labors, is but a sample of its operations, during the ten years of its existence. In Pennsylvania 2500 copies of the Book of Common Prayer have been distributed, and 3622 copies have been sent elsewhere; yet the claims of our Society to general patronage and favor have not been appreciated, for from the beginning, its funds have been devoted almost exclusively from this Diocese, and the greater part from this city. During the past year, only $172 out of $805, have been received from other dioceses; in other words, while this diocese has derived only two-fifths of the benefit, it has furnished nearly nine-tenths of the means. For ourselves, we should not complain that we are left to bear the burden in so good a work, but we regret that the work itself has been on this account so hindered, and at times suspended. The want of additional means has been sorely felt by the Board, at every step of their progress, but especially of late. Urgent applications have been continually received from Missionaries in almost all our dioceses, and they have been supplied to the full extent of our ability; but for several months of the past year we were obliged to suspend all grants of books, and have only recently been able to resume them. To diminish our indebtedness, we were obliged to dispose of our stereotype plates, although we were enabled to do this on such conditions as will not materially increase our current expenses in time to come; still, we enter upon another year with a debt of $2500, or more than one-third of our last year's receipts, and for the greater part of this, payment has been already requested.

Such are our operations and our necessities; may we not hope that our Fathers and Brethren will secure for us such prompt and regular aid, as will relieve us of anxiety for the safety of our institution, and enable us not only to sustain, but increase our efforts in a cause so interesting to us, so important to others. We leave it to yourself to decide upon the manner in which its claims shall be made known to those who are under your charge, and only add that any contributions will be thankfully received by the Board, in whose behalf

We remain affectionately,
Your servants in Christ,

Rev. WM. W. SPEAR,
" JOHN COLEMAN, D. D.,
" WM. H. ODENHEIMER,
" FREDERICK OGILBY,
Committee.

THE REV. MR. BOONE.—The New York papers announce the arrival, on the 5th inst., at that city, of the Rev. William J. Boone, M. D., missionary of our Church to China, of whose design to return to this country during the current year, we not long since advised our readers.

At the Annual meeting of the *Philadelphia Young Men's Bible Society*, held in the Bible Rooms, on Monday evening, 29th ult., the following amendment of the First Article of the Constitution was unanimously adopted, viz. That this Society shall be called THE PHILADELPHIA BIBLE SOCIETY, Auxiliary to the Pennsylvania Bible Society, instead of *Philadelphia Young Men's Bible Society*, Auxiliary, &c.

The following gentlemen were elected officers and managers of the Society for the ensuing year.

President—C. D. CLELAND.

VICE-PRESIDENTS.

W. G. E. Agnew, Edwin Booth, Martin Baehler, C. W. Thomson.

Corresponding Secretary.—E. C. Wines.
Recording Secretary.—John Spatlawk.
Treasurer.—George B. Reese.

MANAGERS.

George W. Aspinwall, John Ball, Henry A. Boker, Charles N. Brock, Leonard Collin, Thomas Cooper, Philip A. Cregar, Wendell Cunningham, Theodore Cuyler, William T. Donaldson, Jacob H. Egner, William T. Elbert, John Elliott, Alfred Facoult, William R. Hanson, William Harned, George Helverton, Alfred Horner, Samuel Jones, Oliver Spencer, Lemuel Lewis, Jr., John M'Cahen, J. Eagle Negus, Isaac Sulger, George H. Stewart, William Thompson, J. R. Widmer, C. B. Barrett, G. W. Edelman, J. M. Barker, Philip B. Mingle, J. H. M'Kee, Thomas M'Kellar, W. F. Pedrick, Jacob S. Walter, George Beebe, William Dougherty, John L. Goddard, William A. Porter, John T. Lewis.

JOHN ELLIOTT, *Sec'y pro tem.*

MARRIED,

In Granville, Ohio, on Wednesday, June 7th, by the Rev. S. A. Bronson, Mr G. BRAYMAN JOHNSON, to Miss CAROLINE TOWNSEND, daughter of the Rev. Dr. Aydelotte, of Cincinnati.

Obituary.

EDMUND I. LEE.—The painful duty has devolved on us of announcing the death of this distinguished layman of the Episcopal Church in Virginia. It occurred at his late residence in this place, on the 20th ult., after a protracted and painful sickness, borne with exemplary patience and resignation to the Divine will.

In the history of the Church in Virginia, since its blessed and glorious revival within the last forty years, no name among the laity stands more conspicuous than that of Mr. Lee. He was one of the small number, who, in 1814, gave their sanction to the call of the venerated Moore to the Episcopate of Virginia. Since that period he has been elected annually a member of the Standing Committee of the Diocese. He usually represented the parish to which he belonged in the Diocesan Conventions, and was frequently sent as one of the lay delegates from this Diocese to the General Convention. We need not particularize how efficiently he filled all his services in these situations for the best interests of the Church of his ardent affections, and the promotion of evangelical piety within her borders.

In his last illness he was cheered and sustained by the promises and hopes of that gospel, of which he had been an avowed and consistent believer for nearly half a century; and met his last enemy, death, with calmness and undisturbed serenity, "knowing on whom he believed," and placing all his confidence in the atoning righteousness of the Saviour. "Blessed are the dead who die in the Lord, even so saith the Spirit, for they rest from their labors, and their works do follow them."

Ecclesiastical Calendar.

SECOND SUNDAY AFTER TRINITY.—June 25
Proper Lessons for Morning Service, Gen. 18 to 19 *Acts* 8. *Evening, Gen.* 22 to 24 *Rom.* 9.

THIRD SUNDAY AFTER TRINITY.—July 2.
Proper Lessons for Morning Service, Gen. xxxvii *Acts* xi. *Evening, Gen.* xlv 2 *Rom.* 10 and 11 to xxi 9.

FOURTH SUNDAY AFTER TRINITY.—July 9
Proper Lessons for Morning Service, Gen. xxxviii *Acts* xii. *Evening, Gen.* xlv 17 to 28 & xlvi to x 10.

FIFTH SUNDAY AFTER TRINITY.—July 16
Proper Lessons for Morning Service, Gen. xlix *Acts* xiv. *Evening, Gen.* l *Heb.* x

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BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Honeybrook	Sunday,	June 25th,	Morning.
Downingtown	do.	do.	Evening.
Bethel	Sunday,	July 2d,	Morning.
St. Peter's, G. T.	do.	do.	Afternoon
Kennett		July 4th	Morning.
Upper	Sunday,	August 6th,	Morning.
Lenock	do.	do.	Afternoon.
Pradise		7th,	Morning.
Pequea	Sunday,	13th,	Morning.
Douglassville	do.	do.,	Afternoon.
Pottsville	do.	do.	Evening.
Yorkville,	Sunday,	20th,	
New London	Bonds Sunday,	27th,	Morning
West Marlboro'	do.	do.	Afternoon.

CHURCH OF THE EPIPHANY.

Sunday next, being the *last* Sunday in the month, this Church will be open for Divine Service in the evening as usual.

GENERAL THEOLOGICAL SEMINARY.

The stated annual meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in St. John's Chapel in the city of New York on Monday, the 26th of June 1843, at 6 o'clock P. M.

EDWARD Y. HIGBEE,
Secretary.

New York, May 29, 1843.

ST. TIMOTHY'S CHURCH,

Situate on the North east Corner of Ridge road in Spring Garden st.

Divine service in this parish every Sunday morning at 10 o'clock, and at 4 P. M. The evening services are discontinued for the season. Teachers and a Superintendent are exceedingly wanted for the Sunday school as the Rector and family are obliged to reside there longer than is in their power, and they therefore are exceedingly anxious to receive aid in this behalf.

ACKNOWLEDGMENTS.

The treasurer of the Female Prayer book Society, gratefully acknowledges the receipt of twenty-five dollars from the Church of the Epiphany—also a donation of twenty dollars from a "Friend."

PHILADELPHIA CITY MISSION.

I have received a note for $50 on the Bank of the United States, with a note for Poor's Purse.

I have received the amount of the annual subscription for J. S. W., which I have placed in the Agent's account.

THOS. C. ALLEN, Gen. Agt.

FOR KENYON COLLEGE.

From St. John's Church, Phila. per hands of Jas. M. Aertsen—being appropriation for the Institution at Gambier, Ohio, under superintendence of Bishop McIlvaine. $121 58
" Adaline Cogrell, Upper Marlborough, Md. 2 00
" Thomas Ready, Esq., Newark, Del. " 5 00
Previously acknowledged, 337 83
$469 41

WILLIAM STANLEY & CO.

BY A MISTAKE of Pa. I rough a mis-directing, acknowledged in vol. 13 of 23 from an unknown friend, per O. Brooks, Esq., in the Recorder of the 17th inst. It should have been $5.

CHEAP PUBLICATIONS.

FATHER Clement, a Roman Catholic Story, by Grace Kennedy, a new and beautiful edition, 25 cts.—Rise and Fall of the Papacy, by Fleming, 25 cts.—Neander's History of the Christian Religion during the first three centuries, No. 3, per No., 25 cts.—Llorente's History of the Inquisition, No. 2, per No., 15 cts.—Bible in Spain, by Borrow, 37½ cts.—Scenes of Spain, by Borrow, 31¼ cts.—Neighbors, Mary Howitt's translation, the fine edition, 18¾ cts.—Burton's Works, 87½ cts.—D'Aubigne's Reformation, cheap edition, 75 cts.

JAMES M. CAMPBELL & CO.,
June 24. Publishers, 98 Chestnut st., up stairs.

EPISCOPAL BOOK STORE.

VALUABLE Standard Works, recently published by GEO. S. APPLETON, No. 148 Chestnut st., opposite the Arcade.

The History of the Reformation of the Church of England, by Gilbert Burnet, D. D., late Lord Bishop of Salisbury, with the collection of Records and a copious index, revised and corrected, with additional Notes and a Preface, by the Rev. E. Nares, D. D., late Professor of Modern History in the University of Oxford. Illustrated with a frontispiece and twenty three elegantly engraved Portraits, forming four elegant 8vo. volumes—price $8.

An Exposition of the Thirty-nine Articles of the Church of England, by Bishop Burnet. With an Appendix, containing the Augsburg Confession—Creed of Pope Pius IV., &c. Revised and corrected, with copious Notes and additional References to the Rev. James R. Page, A. M., of Queen's College, Cambridge. In one handsome 8vo. vol.—$2.

An Exposition of the Creed, by John Pearson, D. D., late Bishop of Chester. With an Appendix, containing the principle Greek and Latin Creeds. Revised and corrected, by the Rev. W. S. Dobson, M. A., Peterhouse, Cambridge—one handsome 8vo. vol.—$2.

A Treatise on the Church of Christ, designed chiefly for the use of students in theology, by the Rev. William Palmer, M. A., of Worcester College, Oxford. Edited, with Notes, by the Right Rev. W. H. Whittingham, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Maryland—2 vols. 8vo., handsomely printed on fine paper—$3.

June 24

EPISCOPAL AND MISCELLANEOUS BOOKS.

SCUDDER'S British Pulpit, 2 vols. 8vo.—McIlvaine's Discourses, 2 vols 8vo.—Theology for the People—Bernard's Church Companion—Sorts Pictata—Patrick on Prayer—Devotional Guide—Thoughts for the Thoughtful, by Old Humphrey—united and Animated—The Mariner's Ring—Barclay's Apology—Discipline—Judah's Lion, &c. &c. &c.

A large assortment of Bibles and Prayer-books at the lowest prices. Pocket Bibles, gilt edges and plates, 75 cts. Prayer books from 20 cts. upwards.

N. B. All the cheap publications received as soon as issued by JAMES S. MASON.

June 24. 5th st., above Spruce.

EPISCOPAL BOOK STORE.

PRACTICAL Reflections on the Second Advent, by Rev. Hugh White, Curate of St. Mary's Parish, author of Meditations on Prayer, &c., from the 6th Dublin edition. 1 vol. 12mo.

The Family in Bethany, edited by Hugh White.
Old Humphrey's Thoughts for the Thoughtful.
The True Catholic, re-illustrated.
Hay on Baptism.
The Table of the Lord, by Caroline Fry.
Epistle by H. HOOKER.
178 Chestnut st., opposite the Masonic Hall.
June 17.

MONEY RECEIVED FOR THE RECORDER.

Miss Sally Carmichael Queenstown, Md.	$2 50
Wm Gould, Church Hill, Md.	2 50
Rev. G. A. Sterling, Huntingdon, Ct.	3 00
Mrs. Hannah Wetherell, Chestertown, Md.	2 50
Joseph Dirk Swackhamer, N. J.	5 50
Lady M. Kinley, Louisville, Ky.	2 50
Dyson Smith, Morgantown, Pa.	2 50
Daniel Gore, Poplar Grove, Va.	5 00
Edward Shriver, Cumberland, Md.	5 00
William Mathis, Wheeling, Va.	2 00
Benjamin Chance, Cincinnati, Ohio,	2 00
Wm. B. Heath, Leesburg, Ky.	5 00
Alfred Wenar, Lexington, Ky.	5 00
Rev. I. I. Jacobs, Bristown, Ky.	2 50
Frankfort Ave.—do. W. Dixon, Michael Barstow, Mrs. Sarah Ann Hutton, J. F. Meek, Mrs. Catharine Stansfield Seven Half Eagles Leicher, each $2 50.	15 00
Major John A. Cockerly, Jeffersonville, Ia.	2 50
Rev. D. Lambert, do.	2 50
Mercery Robinson, do.	1 00
John S. Davis, New Albany, Ia.	2 50
D. B. White, do.	2 50
Cincinnati, O.—James I. Butler

Poetry.

For the Episcopal Recorder.

"MORE THAN CONQUERORS."

Romans viii. 37.

"More than conquerors" we sing,
Pilgrims in a hostile land,
Trusting in our Lord and King,
Shielded by His guiding hand.
He from every danger saves,
Comforts every drooping heart,
Struggling through life's trackless waves,
Peace and joy His words impart.

"More than conquerors" we sing,
As we muse on trials past,
Anguish with its secret sting,
Care that heavy shadows cast—
Rough and thorny seemed the way,
Dark the clouds above us spread,
But the arm of Christ our stay,
Gently, safely onward led

"More than conquerors" we'll sing,
When we reach our home on high,
Heaven shall with our praises ring,
Angels echo back the cry.
When from some celestial height,
We review our earthly road,
See how true, and kind, and right,
Were the delayings of our God.

"More than conquerors," they sing,
Who have gained that heavenly shore,
They to whom our spirits clung,
Loved and cherished, gone before—
As we tread this vale of tears,
Faintly we their notes prolong,
Soon shall gladness banish fears,
Soon we'll swell their victor song.

"More than conquerors" through the Lamb
"Who to ransom us hath died,
"Now before His throne we stand,
"Sinners saved and purified—
"Gazing on His glorious face,
"Joyful we before Him fall.
"Prince and Saviour, 'tis of grace,'
"Reign forever, Lord of all!"

C.

New Jersey, May, 1843.

THIRZA.

We continue this interesting narrative.

With increasing fervor, Thirza now prayed for the life of her father, and besought the Lord to give her access to his sick chamber. Encouraged and comforted, she rose from her knees, and resolved, in His strength, to go to her father. As she approached the door of his room, her courage once more forsook her, and she was about to return, and wait till the following day. She listened, but all continued silent, like the stillness of the grave. The anxious apprehension, that her loved father was perhaps already numbered with the dead, suddenly seized her, and in her alarm she hastily opened the door and entered. She stood at the foot of his bed. There he lay unconscious of her presence, in a disturbed, feverish slumber; she stooped over him, to look upon the beloved features, the contemplation of which had been so long denied her. But, ah! how was her heart wounded when she saw the havoc of a few short days, and traced the stamp of bitter sorrow, in his pale, wan countenance. She motioned to the attendant to leave the room, and sat down by his bedside, firmly resolved not to resign a place, which, as daughter, belonged to her. For a while she was lost in prayerful meditation, often gazing upon the cherished, grief-worn features of the aged sufferer, watching his every movement with trembling interest. At last he murmured in his sleep. She listened. "Thirza, Thirza!" he said, in accents of tenderness; thus revealing, to the fond, anxious girl, that, in his feverish dreams at least, her father's heart beat for her with undiminished affection. She retired behind the curtain, to conceal herself from his view on first awaking. He opened his eyes, and exclaimed in a low voice, "Thirza, Thirza, my darling child, where art thou?" Thirza, unable any longer to keep back, sunk down by his bed, and, taking her father's hand, said, with an expression of fervent love, "Here I am, my father, my own dear father;" and leaning over him, she pressed a long and ardent kiss upon his burning lips, as if forever to remove the fatal curse, and to seal them against the stern word of banishment. She regarded him entreatingly; as though her tender looks should interpret the feelings of her heart. The invalid was now fully awake, and perfectly collected. The sight of his beloved daughter, her gentleness, her fond caresses, from which he had been so long debarred, were a sweet solace, and for a while restrained him from reiterating his severe mandate; but a violent mental conflict succeeded, in which the prejudices of the Jew overcame the feelings of the father. He abruptly withdrew his hand, which Thirza still held in her own, and said with reluctance, "What are you doing here?"

"Dear father, your Thirza is here to nurse you, to attend upon you, and to be with you in your sickness. I long again to be your own, your darling Thirza—and I may, may I not, my father?"

"Do you then renounce that accursed faith?"

"Oh, do not speak of that at least not now, dear father! You are very ill, and it excites you too much. And who can nurse you so well as your Thirza, whom you always loved so dearly. You have now no one else in the world, and will you cast me from you? Oh no! you cannot! Nor will I let you send me from you! You will let me remain with you, dear father, will you not?"

The aged Israelite sighed deeply, and was silent. He suffered Thirza to retain his hand which she was again fondling, and passively received her caresses. Oh! how thankful was she to gain his silent acquiescence. She immediately made preparation to sit up with him, and with affectionate solicitude anticipated his every want.

It was a night richly blessed to her soul. She remembered that it was the same night in which the Lord Jesus was betrayed; and during its silent watches, she opened her Bible, and read the history of his sufferings and death.

She was in spirit in the garden of Gethsemane, and felt the value of that agony and bloody sweat which the Saviour had endured for her

The morning of Good Friday, the distant village church reminded her that the hours were about to assemble for the crucifixion of their Lord; and she forego the privilege, and visit her father. It is true, the circumstances were very painful; at first he did not even speak to her, but it was impossible long to continue insensible to the difference between the care of a fond and tender daughter, and the attendance of a domestic, however kind and faithful. After a while his coldness gave way, he applied to her for what he wanted, and once even thanked her for some trifling service; but he did not enter into conversation, nor indeed did Thirza desire it. She was delighted to be with her father, and to be permitted to nurse him; and the more so, as she looked upon it as a boon from the Lord, an earnest of yet greater things. The stillness of the sick chamber was congenial to her feelings. She was either occupied in watching by the sick-bed of her beloved parent, or, when he slept, sitting behind the curtain, and reading the Word of God. Thus passed the first two days. Gradually, however, her father's manner assumed a more cordial tone; occasionally he even conversed with her, though still with reserve. Easter Sunday came. Thirza had again sat up during the night; but when the bells welcomed the festal morning, all sense of fatigue had vanished, and her spirit felt refreshed in reading the account of Christ's appearing to Mary Magdalen. She realized the salutation of her risen Lord, as if addressed to her own heart, and gratefully participated in the joy and mercy brought to believers by his resurrection.

Thirza ardently longed for communion with a Christian friend, and, as her father had passed a very comfortable night, she felt undecided whether or not to leave him for a few hours. The sun shone brightly into the chamber, and every thing combined to gladden the heart of Thirza, whose joyous frame of mind was manifested in all she did and said.

"Thirza," said her father, "you are as happy as a child to-day."

"And am I not your own child, my beloved father? and have I not great cause for thankfulness to see you so far restored; and oh! of you did but know the source of my joy!" A cloud overspread her father's brow, and Thirza was silent. After a pause, he said mildly, "You must enjoy the fresh air this morning—your health will suffer if you do not take care of yourself." This remark, evidencing the secret workings of natural affection in her father's heart, yielded comfort to Thirza, and though she at first declined availing herself of his kind permission; yet upon his urging her to go out, she consented to leave him for a short time.

Thirza repaired to the little church which had become so dear to her, and with the patriarch of old was enabled to exclaim, "Surely the Lord is in this place; this is none other but the house of God, and this is the gate of heaven." (Gen. xxxiii. 16, 17.)

The subject of the sermon was our Lord's appearing to Mary Magdalen. The history of this favoured disciple seemed in many respects to be a counterpart of her own, and she was greatly built up in the faith by the preaching of the word. After service, she stood but a few moments to impart to her sisterly friend, what the Lord had wrought for her since they had met, and then, with renewed vigour, hastened to resume her place at her father's couch.

The kind physician, who was unremitting in his attentions, soon pronounced his patient convalescent. He had not the remotest idea of what had taken place between Eliezer and his daughter, and had ascribed the illness to his deeply cherished grief at the loss of his wife. "The favourable turn of the disorder," he said, "is attributed mainly to the beneficial influence produced upon the mind of the patient, by the unwearied attentions of his daughter." As the physician spoke these words, Eliezer turned, and cast a look of gratitude upon Thirza. She was filled with joy, and silently offered up her thanks to Him to whom alone they were due.

Three several weeks passed away. Thirza could now visit her friend Maria but seldom. This privation of personal intercourse was however in a great measure supplied by the almost daily interchange of letters. The correspondence of her experienced and right-minded elder sister in the faith, was of essential service to Thirza. The clergyman, too, oftimes added a few words of Christian counsel and encouragement to the young disciple. She had become indispensable to her father, and as she could rarely find leisure for writing in the daytime, she unreservedly availed herself of the silent hours of the night; and while watching beside the sick bed, it was her greatest delight, next to that of reading the word of God, to open her heart to her sympathizing friends.

Thirza observed that her father's eye frequently rested thoughtfully upon her, with an expression which bespoke the affection of his heart, or his silent astonishment at the change which was evidenced in her conduct. Indeed it was not possible any longer to conceal the deep impression made upon his mind by her unwearied solicitude night and day for many weeks together, and especially by her unvarying cheerfulness and contentment. This struck him the more, as her conduct had formerly been the very reverse; for though educated by nature with strong filial affection, she had manifested very unequivocally the pernicious consequences of her position, as the only and indulged child of wealthy parents. Accustomed from her earliest infancy to have her every wish gratified, a love for gaiety and amusement was fostered, and she became highly sensitive, and even irritable, in her disposition. Now, on the contrary, he saw her watching by his side day and night, and not only forgoing every amusement, but even needful relaxation, apparently without causing her the slightest effort. She seemed to have no other wish but to administer to his comfort. In his long protracted convalescence he was often fretful, and the natural violence of his temper sometimes broke out in harsh language towards her; yet she retained her self-possession, or soon overcame any rising emotion. This striking change in Thirza's conduct filled her father with wonder and delight, and he often looked at her with satisfaction, but this was generally succeeded by a sullen melancholy gloom, for he could not conceal from himself that this improvement in her conduct was connected with her change of faith. He mourned over what he considered her apostacy from the God of Israel, and the thought that his daughter was a Christian was grievous to his soul. These reflections often powerfully oppressed him, but his inveterate hatred to the Christian religion was nevertheless superceptibly giving way before the mild and humble conduct of his child. Much, however, as his mind was engrossed with these thoughts, he strenuously avoided all allusion to the subject; nor did Thirza venture to tell him of her anxiety on his behalf. At a fond glean of hope began to dawn, Thirza intercoded the more earnestly on his behalf; and she now felt the importance of the Apostle's exhortations, 1 Pet. iii. 1, to which the clergyman had one day drawn her attention, "Be in subjection, that if any obey not the word, they may *without the word* be won by the conversation of the wives."

One afternoon, Thirza, under the impression that her father was asleep, sat down at some distance from his bed, and took out her Bible, which was daily becoming more precious to her. She had not been reading long when she heard her father stir; and on looking up, saw him putting aside the curtain to ascertain if she were there. "Do you wish for anything?" she inquired hastily. "No, but I cannot sleep: I see you are reading, you may as well read aloud."

Thirza trembled, for she had been studying the opening chapter of St. John's gospel; and her first impulse, therefore, was to turn to the Psalms or Prophets, but her father exclaimed "Go on reading where you are!" and this of course decided her. In silent prayer she asked the Lord to vouchsafe a blessing upon his own word, and committing the issue to him, she recommenced the chapter, and read with a faltering voice, but with great devotion.

After listening attentively for some moments, her father cried out, "What can you be reading, Thirza?"

"You will ascertain that immediately, dear father, if you will permit me to continue." He did so, and when Thirza came to the 17th verse, in which the name of Jesus is mentioned, she pronounced it in a firm and distinct tone. Her father interrupted her; not however, as she had dreaded, with the fearful oath, but with the quiet observation, "I thought so; yes, I felt sure it was the book of the Christians. Ah! Thirza! Thirza!" added he in a softened tone. Thirza looked up, but he had turned away his face, and not knowing whether he felt disposed to slumber or to listen, she continued reading to the end of the second chapter.

"That is all fable and lies," he muttered in a low tone; "but they say of this fellow just what they choose. Leave off, for there is not a word of truth in the whole story."

Thirza, however, encouraged by the forbearance with which he had hitherto listened, said mildly, "May I not read a little more, dear father? We have just come to the narrative of a rich and learned ruler of our own people, which I am sure will interest you." Eliezer was silent, and Thirza proceeded to read the account of our Lord's interview with Nicodemus, and laid special emphasis on the important declaration relative to the new birth.

"What is that?" exclaimed her father, turning round abruptly; "read that again."

Thirza complied, and he raised himself in bed, listening with the utmost attention. She proceeded to the 14th and 15th verses, where our Lord speaks of the brazen serpent, and then asked him to explain it, as she was not acquainted with the history. He did so. Thirza, in the mean time, turned to the references given in the margin, and read the 21st verse of the IVth chapter of Numbers. "How is this?" exclaimed he; "why this is in our law, how comes it to be in the book of the Christians? Give me the book." He took the Bible out of her hand, turned over the leaves, glancing at the Books of Moses, the Psalms, and the Prophets; he then looked at the passage which had so much struck him, and also read the following verse, that precious text of Gospel comfort, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." For some moments he remained absorbed in deep meditation: and then, as if seeing himself at the edge of a precipice, he threw the book on the bed, and turned his face to the wall.

To be continued.

A VISIT TO MOUNT SINAI.

[Concluded.]

Visit to a Family of Bedowreens, in the Desert.

Next morning we passed in the same direction, and the country became more and more interesting; the hills assuming more the gramious character, the valleys being covered with verdure, and the air impregnated with the smell of medicinal plants, which is sometimes very pleasant. We sometimes passed numbers of Bedowreen tents; into one of which I entered, and was hospitably received. The friendly father of the house placed me at his side, on a sheep-skin, and ordered his wife to bring me some milk from the goats' herd. The little children then collected around me, surprised to see a man in European dress. After we left Suez, I found that it was not at all necessary to go in the Arabian dress, which, on camels' backs, is very inconvenient. I observed here, as I did generally among the Bedowreens, that they pay but little regard to the observation of the Mahomedan ceremonies. In fact, I saw none of the Bedowreens, during our whole journey, making any prostrations, nor did I hear them swear so much as other Arabs do. Our Janissary, a Turk, *made his prayers regularly three times a day.* Our hospitable Bedowreen asked me to pray, when on Mount Sinai, for a supply of rain; for they had been a long time in want of rain. This gave me opportunity to speak on the goodness of God, on Prayer, on Christ the only Mediator; but then their attention went off to other things; and, as I observed that our company had gone some distance forward, I was obliged to hasten after them. I parted from this Bedowreen family, and they gave me many salams for my happy journey.

Remarks on the Approach to Horeb.

We took our dinner on a high plain, where was much verdure; and we had very interesting views on every side, the whole country being filled with bold granite mountains, from which, in a certain revolution in our earth, the water appears to have washed all the cultivatable earth down into the valleys; for you see on the mountains nothing but bare granite; except, here and there, in a recess, some fertile ground, covered with shrubs. In the evening we arrived at a plain near Wadi Feran. Wadi Feran stretches, through many windings, up to Mount Sinai. Here we stayed the night, and, on the following morning, separated from our baggage, which went, under the protection of the Janissary, an easier road, while we ourselves passed a shorter and more difficult one. We first ascended a little; then descended very much into a deep valley, shut up on every side by high mountains. Here the temperature was raised to such a height at once, that I do not recollect ever to have felt so great a heat; but we passed this valley in less than a quarter of an hour. On ascending, when we had come as high as the lower mountains behind and at our side, fine breezes refreshed us very much; but we still had to ascend a long way. In the middle of this passage, through which our camels passed, but with great danger, we took some repose in a small ravine, where we found a well with very good water, and a few small palm trees. We took our dinner here, under the shade of a rock; and then again ascended, until we had reached, I think, the height of 1000 feet above the level of the sea. Here we found ourselves in a fine large plain, situated between two high ridges of mountains on both sides, between which it runs, southward, to the foot of the mountains of Horeb. In my humble opinion, this must here been the place where the Israelites made their encampment during their stay at Mount Sinai; because none of the surrounding valleys, which we observed there, were so fit to receive so large an army for a whole year. In front of this plain, to the south, was a cluster of mountains, which I think are the mountains of Horeb. From the circumstance that the Scriptures speak of Mount Sinai only on one occasion—that of the giving of the Law, while, on the contrary, the name of Horeb is mentioned on different occasions, I infer, that Horeb is applied, by Scripture, to the whole collection of mountains which stand here together, as the common name; and the name of Sinai to one mountain only, namely, that on the top of which the Law was given. As we are, in so many instances, led into mistakes by tradition, so I think here, also, a mistake has taken place. The name of Horeb has been applied, by tradition, to one mount only, namely, that which I should consider to be Mount Sinai, because it faces the valley where the Israelites lay. If we suppose that this was the case, then the whole army could witness the important transaction, and receive the most powerful impression from it; whereas the *supposed* Mount Sinai, or Gebel Moosa, although a little higher than the former, is yet so far situated behind, that whatever passed on the top of it could only be seen by that part of the army which lay at the utmost distance, where, through a space left between what is called Mount Horeb and Mount Catharine, they could have seen the top of Gebel Moosa.

Reflections on arriving at Mount Sinai—Visit to the Convent.

The first view I enjoyed at Mount Sinai made the deepest impression upon my mind. I felt myself, as it were, transported among the Israelites, whom the Lord here had separated from the rest of the world, and led into this solitude, in order to declare them His chosen people. I saw, as it were, Jehovah in the pillar of clouds, on the summit of that bold mountain; and when he lifted His voice, saying, *I am the Lord thy God*, and when the thunder of His voice re-echoed from all the surrounding mountains, my heart exclaimed: "Yes, O Lord! Thou art mine in Jesus; and I am Thine to eternity, purchased by His blood." This impression was strengthened by the circumstance, that it was the day after Whit-Sunday when we arrived here—the day when the Israelites solemnized the giving of the Law, and when the Holy Spirit was poured out to write the New Law of the Gospel upon the hearts of believers.

The Convent of St. Catharine lies in a small valley to the east of Horeb, where the basis of Gebel Moosa joins that of the so-called Mount Horeb. Before we arrived at it, we passed the garden belonging to it, surrounded with a high wall, in which an abundance of European and Asiatic plants grow, particularly a quantity of fine cypresses. The Convent, from without, looks like a castle, and, from within, like a small town. It has no entrance below, except one that is shut up with stones, and is opened only at the arrival of a new Bishop for the Convent. On our arrival, some Friars, standing at a large window above, and observing us, let down a rope, to which we first fixed our letters of recommendation: these were taken up and looked at. Another rope was then let down, for our baggage; and, at last, one for ourselves, which we had to put round our bodies; whereupon we made an aerial passage, forty feet high; and entered the Convent through the window, at which the Superior waited to give us a friendly welcome. This man appeared to be very kind; but I found, afterwards, that he did not like religious conversation.

BENEFIT OF SUNDAY SCHOOLS.

Not long since a pastor's wife with whom I am acquainted solicited a little boy, whose father was dissolute in his habits and skeptical in his sentiments, to attend the Sabbath school. He obtained consent of his parents, came the following Sabbath and took his place in the class. Books were served out to him among the rest; he carried them home; they were read. This had a tendency to draw his father out to Church, to hear preaching and lectures on the subject of temperance. At one of the lectures the pastor presented the pledge to him—he signed it with his own hand. Very soon the pastor was sent for to pray and converse with him upon the subject of religion. In short he found the husband and wife both deeply concerned, on account of their sins! They were converted, baptized, and added to the Church. They have both honored their profession. The husband is an active, zealous member of the Church. His efforts are untiring, his prayers simple, and effective. With thrilling interest to all who heard him, he remarked, a few evenings since, that about a year previous he had pledged himself to the total abstinence cause; that pledge he had kept. Soon after he pledged himself to his blessed Saviour; that pledge he had not kept as he ought, and with tears desired to confess it before all! Very few were present who did not feel that they ought to take a much lower place than he found.

Where will the influence of this *small* effort end? Eternity alone can answer the question.

Children's Friend.

THE PARROT.

"Pretty Poll! pretty Poll!" Every little boy and girl has heard these words in the streets. I date say you have seen a pretty green bird in a cage, hanging out of a window, and heard it talking just so. This is a parrot. These birds are taught to say almost every thing, and also to whistle and sing. They often repeat speeches and songs, and call people names as they go by. The parrot sits up and looks very wise, and children ask it questions, and it answers them. Sometimes crows and jackdaws are taught to speak in the same way.

Here is a little baby, not quite two years old. It is just learning to talk. It can say father or mother, and some little sentences. But it cannot speak half as plain as the parrot. Perhaps you think the parrot knows the most. O, no! the parrot knows nothing at all. It talks and talks, but has no thoughts. The dear baby knows what it means, and if it lives, will be learning more and more every day. The baby has a soul that will never die; but when the parrot dies it is gone forever.

I know a little girl that puts me in mind of a parrot. She says her lessons, but she never thinks what they mean. She repeats her hymns, but she does not try to understand them. She reads in the Bible, but she never attends to the words. She kneels down and prays, but she thinks about something else all the while. Is she not just like the parrot? Would it do the parrot any good to spell and read, and say hymns and verses? No; because it could not understand them. Then it will do this little girl no good, as long as she does not understand what she learns.

When little boys and girls get their lessons for the Sunday schools, they ought to learn the meaning of them; if they do not, they are no better than parrots. If there is any thing that you do not understand, ask some older person to explain it to you. And when you pray to God, be sure to think of the words you speak. God sees our thoughts, and he is offended with us when we ask him for things which we do not desire. Remember that you have a soul which thinks and learns, and which cannot die. Thank God for making you wiser than the brutes which have no understanding. The parrot has no accounts to give of the idle words it speaks, but we must give an account of every word and every moment.—*Infant Library.*

TO CHRISTIAN READERS.

THE Biblical Cabinet, Nos. 1, 2 and 3, containing Neander's History of the Christian Religion during the first three centuries. Price per No. 25 cts.

Also, Nos. 6 and 7 of the Select Library of Religious Literature, containing Llorente's History of the Inquisition. Price per No. 15 cts.

JAMES M. CAMPBELL & CO.,
June 17. 98 Chestnut st., up stairs.

From the Weekly Messenger of the Rel. Church.

HOVER'S PERMANENT MARKING INK.—We have had occasion to use some of this Ink lately, and we are so well pleased with it, and consider it so admirably adapted to our purpose for which it is designed, that we believe it due to the public as well as to himself, to express our unqualified approbation of it. Instead of fading precipitately, as have before, and have had our small books sent for Ball ready for use, just as they came from the press. It draws in its equal resistance from the pen as the best kind of writing Ink, and is found spreading. It is just what we all desire in the Ink we wish to mark linen, &c. of our own, and of others to whom we can not doubt, but that Mr. Hover's Permanent Marking Ink will meet with as much favor as his excellent Writing Ink.

For sale No. 109 North Third st., 6 doors below Race, East side. Price, 50 JOSEPH E. HOVER, Manufacturer.

A VALUABLE WORK.—Pascals Provincial Letters, containing the Reasoning and Morals of the Jesuits, a new edition.

"In the whole compass of literature, ancient and modern, there is probably nothing in the same style which can bear a comparison with the Provincial Letters. Full of wit, every where most fascinating, a composed weight, kindness. His indignation is but reasonableness, kindling into righteous anger, and imparting to it a tone of awful majesty."—*Edinburgh Review.*

Just published and for sale by H. HOOKER,
178 Chestnut st., opposite the Masonic Hall.

Also, Sismondi's History of Crusades against the Albigeoises, in the 13th century, a new and cheap edition, for 25 cents.

THE FAMILY OF BETHANY.

THE Family of Bethany, or Meditations on the eleventh chapter of the Gospel according to St. John by L. Bonnet, late one of the Chaplains of the French Church in London, translated from the French by Rev. Hugh White, author of "the Second Advent, &c., from the eighth London edition.

Just received and for sale by
EDWARD C. BIDDLE,
June 10. No. 6 South Fifth st.

TO SUNDAY SCHOOLS.

FATHER CLEMENT, a neat and beautiful edition of this work, admirably adapted for Sunday school libraries. Price only 25 cts., or Five copies for One Dollar.

JAS. M CAMPBELL & CO.,
June 17. 98 Chestnut st., up stairs.

BOOK OF COMMON PRAYER AND PROPER LESSONS.

JUST published, by HENRY F. ANNERS, bookseller and publisher, No. 8 Minor st., Phila.,

The Book of Common Prayer, with the Proper Lessons, as read in the morning and evening services of the Episcopal Church, attached.

The only edition complete in one volume, published in the United States, containing the whole Services of the Church. The Lessons are arranged in regular order for the Sundays and Holidays throughout the year, and the rules of the calendar are such as render it perfectly convenient for the reader. The bindings in various styles, from plain sheep to Turkey Morocco, super extra.

The Book of Proper Lessons, may also be had in a separate volume, in a great variety of bindings, from 75 cents upward.

The use of the Lessons is recommended by the Rt. Rev. H. U. Onderdonk, D. D., Bishop of the Diocese of Pennsylvania; the Rt. Rev. William Richmond Wainwright, Bishop of the Diocese of Maryland; Rev. John P. K. Henshaw, D. D., Bishop-elect of Rhode Island. June 10.

CHEAP CASH BOOK STORE.

THE Book of Common Prayer, for 50 cents.—The School Girl in France for 37½ cents.—Sermons for the ladies against the Allegators, 25 cents. Bibles from 75 cents to $20. Prayer books in morocco, gilt edges, for $1. Religious books for Sunday Schools and Patent libraries at reduced prices.

Webster's Poems just published.
Miller's Southern Africa, cheap edition 50 cts.
For sale by H. HOOKER,
178 Chestnut st., opposite the Masonic Hall.
June 10

THE YOUNG LADY'S COMPANION.

THE Young Lady's Companion, in a Series of Letters. By Margaret Coxe, author of "Beauties of the Scriptures," "Wonders of the Deep," &c. &c. I vol. royal 12mo. 300 pages. Printed on a superior quality of paper, and put up in a handsome style of muslin binding.

From the following table of contents, a pretty correct idea of the character of the work may be formed:—

Importance of a Religious Education—Female Influence—Duties of the sisters to one another—Connubial love—Intellectual and Moral Discipline—Government of the Tongue—Importance of History—Acquisition of Habits—Acquisition of Knowledge—Study of the Bible—Elementary Branches of Education—Geography—History—The Languages—Poetry—Natural Science—Astronomy—Chronology—Natural History—Zoology—Conchology—Botany—Mineralogy—Geology—General Reading—Accomplishments—Music—Dancing and Drawing—Governmental the Affections—Government of the Temper—Government of the Passions—and Appetites—Love for Parents—Love for Kindred—Love for Country—Love for Humanity People—Society, Duties and Pastimes—Single Life—Domestic Economy—Behaviour to Superiors—Work people and Young people—The Law of Kindness—Attendance upon the Sick—Importance of the study—Health and attention required—Early preservation—Dress—Improvement of Time—

The Publisher of the Young Lady's Companion, has great pleasure in presenting the following recommendation of the work, from the Rt. Rev. Bishop McIlvaine:—

To Mr. Isaac N. Whiting:

Dear Sir,—In compliance with your request, I have examined the work you have just published, 'Young Lady's Companion,' by Miss Margaret Coxe; and I have no hesitation in expressing a very favorable opinion of its merits and adaption for usefulness. The sentiments are judiciously selected, the sentiments and advice are sound, practical and very appropriate, a wise moderation pervades the work, and one is always at the possession of the very best feelings and dictates of heart and conscience in the matter of a moral work, well-thinking, sketch drawn, rule, and a fixed mind are apparent in all the book, nothing is introduced, the manners and character mentioned are such as we constantly see in society, as deduced from that which produces merely on the surface and takes little hold to the affections and principles of the chief excellence of Christ's, and it is hereby confirmed and exalted with delicate and sound reference to Christian principles, as being at the basis of all right education, and to the forming and exercising movement of female as well as of all other characters, asks for the extraordinary attention and more particularly delicate, unless how be thoroughly excited. I cannot but anticipate the happiest results from an extensive circulation of the work.

Yours &c.,
CHARLES P. McILVAINE, D. D.
Bishop of the Prot. Epis. Church in the State of Ohio.

For sale in Philadelphia at the bookstores of Carey & Hart, Thomas, Cowperthwait & Co., Lea & Blanchard, Grigg & J. Washam & Son, E. S. Barnes and H. Hooker.

In New York at the establishment of Stanford & Swords, Geo. P. Appleton & Co., Robert Carter, Houghton & Stringer, Alexander V. Blake, Dayton & Newman, John S. Taylor, Saxton & Miles, and M. W. Dodd.

And in Baltimore at Armstrong & Berry's, and D. Brewer's.

MEMOIR OF BISHOP MOORE.

D. ERENNER, No. 1 North Charles st., BALTIMORE, has just received a fresh supply of the Life of the Rt. Rev. Rt. Moore, D. D., by Rev. J. P. K. Henshaw, D. D., accompanied by a selection from the Sermons of the late Bishop, and an excellent Likeness in front.

May 20—tf.

MRS. BAILEY'S YOUNG LADIES' BOARDING AND DAY SCHOOL,

At No. 10 Carroll Place, Bleeker st., N. York.

MRS. Bailey takes this method to inform the friends and patrons of the Seminary, that she continues her School and purposes the same systematic course of instruction, with the same teachers, as during the lifetime of her late lamented husband, and has re-opened, on Monday, the 1st May last, at No. 10 Carroll Place,—a location not surpassed for health and beauty, by any other in New York.

The house is every way adapted to accommodate resident boarders, with the greatest convenience and comfort, and there is yet room for six or eight young ladies.

Mrs. Bailey has the pleasure of referring to the following gentlemen, and solicits the patronage of those who are disposed to give their daughters a good and accomplished education, on terms suitable to the times.

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Rev. Wm. W. Phillips, D. D. | Martin Paine, M. D.
Rev. J. M. Wainwright, D. D. | C. C. Ludlow, M. D.
Rev. Benjamin I. Haight, D. D. | S. A. Ford, Esq., Counsellor.
Rev. Isaac P. Labagh.

May 27—tf.

CHEAP ORGANS.

AN Organ with the following stops—open Diapason —Stop'd Diapason—Dulciana—Flute—Principal—Fifteenth—Vox Humana—compass from G. G to F in alt—built about two years, in perfect order and warranted a very superior instrument, for sale low.

It may be seen at the Organ Manufactory of H. KNAUFF, No. 212 North Fifth st.

May 13—3mp. 1.

LIFE OF BISHOP MOORE.

RECENTLY published by WM. STANLEY AND Co., No. 14 Post street, a Memoir of the Life of the Right Rev. RICHARD CHANNING MOORE, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Virginia, by the Rev. J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore, accompanied by a selection from the Sermons of the late Bishop—comprised in 384 octavo pages, with an excellent likeness of the venerable Bishop in front.

Also, for PASTORS OF THE CHURCH, a connected series of Reflections upon the Liturgy, by Rev. J. R. Walker pastor of St. Helena Church, Beaufort, S. C.

SAMUEL HARE, Sr., Bookseller, Charleston, S. C. has received, for sale, a supply of the Memoir of the Right Rev. Richard Channing Moore, D. D., by the Rev. J. P. K. Henshaw, D. D., accompanied by a selection from the Sermons of the late Bishop.

May 13.

MEMOIR OF BISHOP MOORE.

COPIES of the Memoir of the Rt. Rev. Bishop Moore, by the Rev. Dr. Henshaw, can be had at the following places in Virginia:—

John Cowell's, Bookseller, Fredericksburg.
Joseph Gray's, Bookseller, Richmond.
Robert C. Swan, Bookseller, Petersburg.
E. P. Tabb, Main street, Norfolk.

May 13.

NEW BOOKS.

REFLECTIONS upon the Believer's Rest.

The Family of Bethany or Meditations on the eleventh chapter of St. John's Gospel, from the French, by the translator of Exiles from Eden, with an introduction by Rev. Hugh White.

The Story of Israel, or Letters to Jewish children on the early history of their nation, by Charlotte Elizabeth.

Gospel Lessons for the use of the Church, cheap edition, 25 cts. For sale by H. HOOKER,
178 Chestnut st., opposite the Masonic Hall.

☞ The Christian Observer, for April, May, and back numbers supplied by H. HOOKER, Agent.

June 10.

THE CONTEST AND THE ARMOUR.

THE Contest and the Armour, to which is added think of these things, by John Abercrombie, M. D. F. R. S. author of the "Philosophy of the Moral Feelings," &c. in one Miniature volume, gilt edge.

Just published and for sale by
EDWARD C. BIDDLE,
June 10. No. 6 South Fifth st.

VALUABLE WORKS.

PUBLISHED by J. WHETHAM & SON, 144 Chestnut street, opposite the Theatre, viz:—

HORNE'S INTRODUCTION

A New and Improved Edition of An Introduction to the Critical Study and Knowledge of the Holy Scriptures, by THOMAS HARTWELL HORNE, B. D., of St. John's College, Cambridge. Revised and corrected from the eighth London edition, with all the author's latest additions and corrections, &c. Illustrated with numerous Maps, Engravings, and Fac Similes of Biblical Manuscripts, &c. Complete in 2 vols. royal 8vo.

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Compared with that of the Romish and Anglican Churches, with a special view to the Illustration of the DOCTRINE OF JUSTIFICATION BY FAITH, as it was held of primary importance by the Reformers, and as it lies at the foundation of all Scriptural Views of the Gospel of our Lord Jesus Christ, by the Rt. Rev. Charles Petit McIlvaine, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Ohio. In 1 vol. 8vo.

June 17.

EPISCOPAL BOOK STORE,

NO. 25 South Fifth street, third door above Chestnut, West side.—E. S. H. GEORGE, begs leave to inform the clergy and the Episcopal community, that he has a large assortment of Religious books, among which are the following, viz:

Prayer Books for the desk or centre tables—Prayer Books with Pic tures—Pocket Prayer Books, varying from 25 cents to $1 dozen—Splendid Family Bibles various styles of binding, Oxford and American editions —Splendid Pocket Bibles with and without clasps, do. do.—Hunt's Works in splendid binding—Memoirs of Bedell, do. do.—Wetmore and Bruchess of the Church—The Churchman's Library, containing Patrick on Prayer, Heart's Ease, Sermons Learn to Die, &c. &c.—Cardinal Wiseman's Lectures—Wiseman's Fabiola—Cardinal Wy's Table of the Lord, Christ our Example, Christ our Law, &c.—Family Prayers, Berkeley's, Thornton, Wilberforce, Cotterill, Chalmers, &c.—The Devout Churchman's Manual, by Rev. W. H. Odenheimer—The Organized Congregation the Prayer Book, by Rev. W. H. Odenheimer—Churchman's Manual, by Dr. Dorr—Expositions of Books in another Words, by Dr. Dorr—New Manual of Devotion, by Bishop Ives—Walk about Zion, by Rev. John A. Clark, Pastor's Footstep—Gleanings by the Way, by do.—Bishop Bowdoin's Commentary on the Book of Common Prayer—Bloomfield's Companion to the Altar, Festivals and Fasts, &c.—Wilmer's Episcopal Manual—Bishop McIlvaine's Sermons—McNeil on the Festivals—Christian Retirement—do. Experience—Two Works of Charlotte Elizabeth—Life and Adventures of Robinson Crusoe—Tales for the people and their children—Montgomery Classical Library—Only and Mum's Course Story—Miniature edition of the English Poets—Chapman's Sermons—Bishop Bowdoin's Religion of the Heart—H. Moore's Private Devotions—Christian Offering —Book of the Character Young Persons.

A large assortment of Juvenile and Sunday School Books.

June 10.

HENRY'S COMMENTARY.

BARRINGTON & HASWELL, 293 Market st., have published a new edition of "Henry's Exposition of the Old and New Testament," 6 vols. superfine royal 8vo.

From numerous testimonials of the high character of the work, we select the following:—

The Rev. Edward Berkeleth says, "There is in Matthew Henry a glow of love, a full exhibition of the cross, a happy reference to the passage expounded, and a lively cheerfulness which will ever make his work popular, useful and indispensable."

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